VISHNU DHARMA

SRI D. SATYANARAYANA
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(Continued from Previous issue)

अध्याय – ३६.

CHAPTER XXXVI.

Lord was very much pleased with Arjuna who devotedly offered prayers and obeisances to Him Having embraced Arjuna Lord told to him, " He who knows you, also knows me. I know you in my self identity O Long armed one! You are my constituent part for the purpose of protecting the world I have projected myself as a seperate entity. All the gods the demons, the Yakshas, the pisachas, the birds, the animals and the reptiles all are my parts " On hearing this Arjuna said—O Lord! you reside in all beings as an aggregate totality of beingness. However, kindly tell me by what appellation should I concentrate on you in the different regions

On hearing this Lord told, Arjuna that He is all pervasive, however He told the specific appellations under which the Lord is to be remembered at particular places. After giving 40 names spread into all regions the self-same Paramatman in magnific grace is to be remembered After detailing the names corresponding to the places, of the presiding duties, He told Arjuna he who feeds Brahmana and keeps fast etc., gets himself expiated from all sins and derive all the worldly benefits and enjoyments.

पुलस्त्य उवाच

Pulastya spoke.

एवं स्तुतस्ततः प्राह प्रीतिमान् स जनार्दनः
परिष्वज्य महाबाहुं समाश्वस्य च फल्गुनम् ॥ १ ॥

1 Being pleased by the prayers *Janardana* embraced and cheering Arjuna told him encouragingly

भगवानुवाच

Lord spoke.

यस्त्वा वेत्ति स मां वेत्ति यस्त्वामनु स मामनु
अभेदेनात्मनो वेद्धि त्वामहं पाण्डुनन्दन ।। २ ।।

2 He who knows you also knows me; that which envelops you also envelops me. I know you O Pandunandana[1] son of Pandu, in self-identity

ममांशस्त्वं महाबाहो जगतः पालनेच्छया
भुवो भारावतारार्थं पृथक्का [६८ अ]यं मया कृतम् ।। ३ ।।

3 O Long-armed One[1] You are my constituent part For the purpose of protecting the world I have individualized myself.

देवदैत्योरगायक्षाः गन्धर्वाः किन्नराप्सराः
राक्षसाश्च पिशाचाश्च पशुपक्षीसरीसृपाः ।। ४ ।।

वृक्षगुल्मादयः शैलाः सर्वभूतानि चार्जुन
ममैवांशानि भूतानि विद्धि सर्वाण्यरिंदम ।। ५ ।।

4-5. Gods, demons, serpants, Gandharvas, Kinnaras Apsaras, Rakshasas, Pisachas, birds, animals, reptiles, trees, shrubs, mountains and all the beings constitute my own self.

अर्जुन उवाच

Arjuna spoke.

भगवन् सर्वभूतात्मन् सर्वभूतेषु वै भवान्
परमात्मस्वरूपेण स्थितं वेद्मि त्वमव्ययम् ।। ६ ।।

6. O Lord! the substratum of all phenomena and the nomuna pervading unto all the beings I know you as the Paramatman Supreme–soul residing in all the beings.

क्षेत्रेषु येषु येषु त्वं चिन्तनीयो मयाच्युत
चेतसः प्रणिधानार्थं तन्ममाख्यातुमर्हसि ।। ७ ।।

7 You please tell me the names under which you should be remembered at particular localities so that I could concentrate upon you

यत्र यत्र च यास्यामि प्रीतये भवतः स्तुतौ
प्रसादसुमुखो नाथ तन्ममाशेषतो वद ॥ ८ ॥

8 Please enlighten me on the places and the names of the presiding deities of the localities and all about the way by which you are pleased at such places.

भगवान् उवाच

Lord spoke.

सर्वगः सर्वभूतोहं नहि किञ्चिन्मया विना
चराचरे जगत्यस्मिन् विद्यते कुरुसत्तम ॥ ९ ॥

9 I am all-pervading, I envelop everything, there is nothing in this world wherein I do not exist

तथापि येषु स्थानेषु चिन्तनीयोऽहमर्जुन
स्तोतव्यो नामभिर्यैस्तु श्रूयतां तद् वदामि ते ॥ १० ॥

10 Listen, please, to me I add to you still, the places and the names in which and by which I should be remembered

पुष्करे पुण्डरीकाक्षं गयायांच गदाधरम्
लोहदण्डे तथा विष्णुं स्तुवंस्तरति दुष्कृतम् ॥ ११ ॥

11 One who prays *Pundarikaksa* the lotus-eyed in Puskara, *Gadadhara* in Gaya, *Visnu* in Lohadanda gets himself redeemed from all the sins committed

राघवं चित्रकूटे तु [६८ ब] प्रभासे दैत्यसूदनम्
वृन्दावने च गोविन्दं मां स्तुवन् पुण्यभाक् भवेत् ॥ १२ ॥

12 One who worships *Raghava* in Citrakuta, *Daityasudana* in Prabhasa and Govinda in Vrindavana attains all the merits

जयं जयन्त्यां तद्वच्च जयन्तं हस्तिनापुरे
वराहं कर्दमाले तु कश्मीरे चक्रपाणिनम् ॥ १३ ॥

13 One who adores the God *Jaya* in Jayanti, *Jayanta* in Hastinapur, Varaha in Kardamala and *Chakrapani* in Kashmir obtains quittance

जनार्दनं च कुब्जाम्रे मथुरायाञ्च केशवम्
कुब्जके श्रीधर तद्वत् गंगाद्वारे सुरोत्तमम् ।। १४ ।।

14 Janardana in Kubjamra, Kesava in Mathura, Sridhara in Kubjaka and Surottama at Gangadvara

सालग्रामे महायोगि हरि गोवर्द्धनाचले
पिण्डारके चतुर्बाहु शंखोद्धारे च शंखिनम् ।। १५ ।।

15 Mahayogi at Salagrama, Hari at Govardhana Mountain, Caturbahu at Pundaraka and Sankhi at Sankhoddhara

वामन च कुरुक्षेत्रे यमुनायां त्रिविक्रमम्
विश्वेश्वरं तथा शोणे कपिल पूर्वसागरे ।। १६ ।।

16 Vamana at Kuruksetra, Trivikrama at Yamuna, Visveswara at Sona, and Kapila at Purva sagara (eastern seas).

श्वेतद्वीपपतिञ्चापि गंगासागरसंगमे
भूधरं देविकानद्यां प्रयागे चैव माधवम् ।। १७ ।।

17 Bow unto Svetadvipapati at the confluence of the Ganges and the sea, Bhudhara at Devika river (Sarayu) and Madhava at Prayag.

नरं नारायणाख्यं च तथा बदरिकाश्रमे
समुद्रे दक्षिणे स्तव्यं पद्मनाभेति फल्गुने ।। १८ ।।

18 At Badarikasrama worship Nara and Narayana, and O Arjuna! Padmanabha is to be prayed at the south seas.

द्वारकायां तथा कृष्णं स्तुन्वन् तरति दुर्गतिम्
रामनाथं महेन्द्राद्रौ हृषीकेशं तथर्बुदे ।। १९ ।।

19. One is redeemed of all the sins by worshipping Krishna at Dwaraka, Rama at the Mahendra Mountains (eastern ghats) and Hrisikesa at the Mount Arbuda.

(to be continued)

(*Continued from previous issue*)

अध्याय ३९.

CHAPTER XXXIX

This chapter is named as *Māngalyastava* or prayer for betterment Dalbhya poses a question-What should be recited at the outset of each job, at dreams which are causing fear, and at all the auspicious acts. Pulastya gives a reply by introducing a prayer The recitation and repetition of this stotra or prayer materialises all desires one cherishes and brings to completion all endeavours one has undertaken This is a very popular stotra in Vaiṣnava Society for its diction as well for the esoteric effort and insight conditions it generates while it is repeated. Indra became Lord of the three worlds and Vaideha Janaka obtained liberation by pleasing Visnu, of course, by reciting this prayer.

दाल्भ्य उवाच

Dalbhya spoke.

कार्यारम्भेषु सर्वेषु दुःस्वप्नेषु च सत्तम ।
अमांगल्येषु सर्वेषु यज्जप्तव्यं तदुच्यताम् ।। १ ।।

1. Tell me O great sage! what one should constantly remember at the beginning of all actions, at the sight of dreadful dreams and at all the inauspicious predicaments.

येनारम्भाश्च सिद्धयन्ति दुस्वप्नश्चोपशाम्यति ।
अमङ्गलानां सर्वेषां प्रतिघातश्च जायते ।। २ ।।

2. By which all the actions begun get materialised, in auspicious dreams get stifled and suppressed, and arrest all the retardations in respect of the actions fruitioning.

पुलस्त्य उवाच

Pulastya spoke.

जनार्दनं भूतपतिं जगद्गुरुं स्मरन्मनुष्यस्सततंमहामुने।
दुष्टान्यशेषाण्यपहन्ति साधयत्यशेषकार्याणि तथा
यदीच्छति ।। ३ ।।

3. Constantly remembering Janardana, the highest of all beings, the teacher of the world, a man gets rid of all the evils and succeeds in achieving mellowing of the action and also attains all that he desired

शृणुष्व चान्यत् वदतो ममाखिलं ववामि यत्ते द्विजवर्य
मंगलम् ।
सर्वार्थसिद्धिं प्रददाति यः सदा निहन्त्यशेषाणि च
पातकानि ।। ४ ।।

4. Listen to me all that I say for your sublimation. He bestows the full triumph to all the efforts and removes all the inexpediency.

प्रतिष्ठितं यत्र जगच्चराचरं जगत्रये यो जगतश्च
हेतुः ।
जगच्च पात्यत्ति च यः स सर्वदा ममास्तु
मांगल्यविवर्द्धये हरिः ।। ५ ।।

5. Where from this inorganic and organic world finds total expanse, and who is the cause of all the three worlds, and protects and causes one to be perished let that Hari increase all the auspiciousness.

व्योमाम्बुवाय्वग्निमहीस्वरूपैर्विस्तारवान् योऽणुतरोणु भागात् ।
अस्थूलसूक्ष्मस्सततं सुरेश्वरो ममास्तु मांगल्यविवृद्धये हरिः ॥ ६ ॥

6 One who has expanded the ether, water, earth and fire from the molecules to the present state, may that Hari who is both gross and subtle, increase auspicious fortunes for us

यस्मात्पुरस्तात्पुरुषादनन्तादनादिमध्यादधिकं न किञ्चित् ।
स हेतुहेतुः परमेश्वरेश्वरो ममास्तु मांगल्यविवृद्धये हरिः ॥ ७ ॥

7 Beyond Him who is limitless, beginningless, endless and there is nothing He is the cause of the causes, is the master of masters Let Him increase my auspicious fortunes

हिरण्य [७८ब] गर्भाच्युत रुद्ररूपी सृजत्यशेषं परिपाति हन्ति ।
गुणाग्रणीर्यो भगवान स सर्वदा ममास्तु मांगल्य विवृद्धये हरिः ॥ ८ ॥

8. He who creates, protects and destroys the whole universe in the form of Hiranya-garbha, Acyuta and Rudra, and is the conglomeration of the three attributes, let Him always increase auspiciousness.

परः सुराणां परमः सुराणां परो मुनीनां परमो यतीनाम् ।
परः समस्तस्य च यस्स सर्वदा मामस्तु मांगल्यविवृद्धये हरिः ॥ ९ ॥

9 He is above all the gods, highest of all the gods, above all the recluse, beyond all the mendicants and semi-gods, He who is beyond everything, let Him grant me auspicious fortunes.

ध्यातो यतीनामपकल्मषैर्यो ददाति मुक्तिं परमेश्वरेश्वरः ।
मनोभिरामः पुरुषस्स सर्वदा ममास्तु मांगल्य विवृद्धये ॥ १० ॥

10 On meditation who cleanses of the blemishes of the saints and grants emancipation, the first even to think of among the becoming beings, let Him grant me auspicious fortunes

यन्नाम संकीर्तनतो विमुच्यते ह्यनेकजन्मार्जितपापसंचयात् ।
पापेन्धनाग्निः स सदैव निर्मलो ममातु मांगल्य विवृद्धये हरिः ॥ ११ ॥

11 By muttering whose names one gets emancipated from the demerits accumulated in many a birth and who is like fire to a heap of firewood of demerits, let Him grant me auspicious fortunes

यैनोद्धृतेयं पृथिवी रसातलादशेषसत्त्वस्थितिकारणादिकम् ।
बिभर्ति विश्वं जगतः स मूलवान् ममास्तु मांगल्यविवृद्धये हरिः ॥ १२ ॥

12 He who has raised this earth from the interior regions, who is the substratum of the entire spectrum of being and existence and acts as the base to the universe constantly, let that Hari grant me auspicious fortunes.

पादेषु वेदाः जठरे चराचरं रोमस्व [७९अ] शेषा मुनयो मुखेमखाः ।
यस्येश्वरेशस्य स सर्वदा प्रभुः ममास्तु मांगल्यविवृद्धे हरिः ॥ १३ ॥

13 In whose feet all the Vedas exist, and the totality of the universe in the stomach, all the sages on the hair in the body, sacrifices in the mouth that master of masters grant me auspicious fortunes.

समस्तयज्ञांगमयं वपुर्विभोर्यस्यांगमीश्वरसंस्तुतस्य ।
वराहरूपो भगवान् स सर्वदा ममास्तु मांगल्य विवृद्धये हरिः ॥ १४ ॥

14. The whole body is the forum of sacrifice and even the parts of body are being praised by the gods-that God in the shape of Boar may grant me all the auspicious fortunes.

(To be continued)

CHAPTER 92

This chapter deals with efficacy of the Prayer named as Papa Pranasa or a sin destroying prayer. The conversation is in between Śatānika and Śaunaka. Śaunaka replies to the question of Satanika. Saunaka categorises it as Anupraśna. In this chapter Satanika poses two questions (*a*) what one has to remember mentally (*b*) what one has to repeat mentally There is no mention corresponding physical action supplementary to achieve the results.

Numerous are the people, so also are the sins committed by them. All sins are individual, therefore the multiplicity of sins according to the status of the committing person. One who repeats this prayer shall get himself liberated from the worldly miseries

शतनीक उवाच

भगवन् चचलं चित्तं
मनुष्याणामहर्निशम् ।
विषयासंगदुर्दृष्टं
पापायैव प्रवर्तते ॥ १ ॥

1. O Lord! the mind of men is fickle. Day and night it is reduced to the activities prone towards sense-derelictions and effcts such actions which are sinful in nature.

मौनेन वाचिकं पापं पुंभिः ब्रह्मन् निवर्त्यते ।
शारीरमप्यकरणात् सुनिवर्त्यं मतं मम ॥ २ ॥

2. Sinful deeds of speech can be contained by complete silence, O Brahman, physical actions by inaction. This is my firm view.

यत्वेतन्मानस पापं मनुष्यंस्तन्महामते ।
दुर्निवर्त्यमहं मन्ये चञ्चलं हि मनो यतः ॥ ३ ॥

3. It is very difficult to contain and arrest the mental sins as the mind is very turbulent. This is my considered view.

तदहं श्रोतुमिच्छामि मनुष्यैर्दुर्विचिन्तितैः ।
यत्स्मर्तव्यञ्च जप्यञ्च मनसाघप्रशान्तये ॥ ४ ॥

4. I want to listen that which is difficult to ponder over by men what to be concentrated and what to be muttered by mind for the arrest of sins.

शौनक उवाच (211 अ)

त्वच्चुक्तोयमनुप्रश्नः साध्वेतद्भूवतोदितम् ।
चञ्चलत्वाद्धि चित्तानां मानसं बहुपातकम्
॥ ५ ॥

5. A quest set by you is most befitting and praiseworthy. Because of fickleness of mind it leans towards sinful attitude.

भूमौ नृणामसंख्यातं यथा च दिवि तारकाः ।
तथा पापमसंख्येयं चेतसा क्रियते तु यत् ॥ ६ ॥

6. There is an infinite crowd of human beings on the surface of the world resembling quantitatively stars in the sky, so also there are multitudes of sins committed by mind.

परदारपरद्रव्यपरहिंसासु मानसम् ।
अहर्निशं मनुष्याणां सातत्येन प्रवर्तते ॥ ७ ॥

7. Day and night the mind is expressed in the anxieties and concerns about others, spouses as well wealth of others as also violence to others.

तदस्योपशमो राजन् भुवि न क्रियते यदा ।
तन्नास्ति नरकात्तारो वर्षकोटिशतैरपि ॥ ८ ॥

8. If the mind is not controlled in this world there would then be no liberation even after tens of millions of years.

तदस्य प्रशमायालं प्रायश्चित्तं नराधिप ।
श्रुणुष्व येन चित्तोत्थं सद्यः पापं व्यपोहति ॥९॥

9. For pacification of this, please listen to the atonement process, O King, by which sins borne in the mind are annulled.

ॐ नमो वासुदेवाय पुरुषाय महात्मने ।
हिरण्यरेतसेऽचिन्त्यस्वरूपादिवेधसे ॥ १० ॥

10. Salutations to Vasudeva, the Great-souled being, whose form is beyond all the comprehension, and who is the first Brahma.

विष्णवे जिष्णवे नित्यं शान्तायानघरूपिणे ।
सर्गस्थित्यन्तकरणव्रतिने पीतवाससे ॥ ११ ॥

11. Salutations to Visnu who is always the triumphant, placid and a form free from sins and demerits and is responsible for the creation, preservation and dessolution as a vow wearing yellow.

नारायणाय विश्वाय विश्वेशायेश्वराय च ।
नमः कमलकिंजल्कसुवर्णमुकुटाय च ॥ १२ ॥

12. Salutations to Narayana who is of the form of the Universe and also the master of Universe and who is the ruler and salutations to him who possesses a tiara of lotus flower as yellow in colour as the Gold.

केशवायातिसूक्ष्माय बृहन्मूर्तिमते नमः ।
नमः परमकल्याणकल्याणायात्मयोनये ॥१३॥

13. Salutations to Kesava who is microscopic and possesses an enormous size, and one who is an instrument in bringing out highest good, and who is self-born.

जनार्दनाय देवाय श्रीधराय सुमे(211ब)धसे ।
महात्मने वरेण्याय नमः पङ्कजनाभये । ॥१४॥

14. Salutations to Janardana, who is the possesser of wealth must be intelligent, great-souled, and the most respectful God.

स्मृतमात्राघनाशाय कृष्णायाक्लिष्टकर्मणे ।
नमोऽनन्ताय नम्रेशैरशेषैर्वासवादिभिः ॥ १५ ॥

15. Irreligious amorality is atoned forth with by remembering Krisna who is the exccutor of the oracular dispensations salutations to him

who is infinite and who is saluted by all the gods including Vasava who is worshipped by all the gods.

नमो मायाविने तुभ्यं हरये हरमेधसे ।
हिरण्यगर्भाय गर्भाय जगतःकारणात्मने ॥१६॥

16. Salutations to you the possessor of Maya, O, Lord Hari who is Hiranyagarbha and having all the worlds in the womb and a cause of all the world.

गोविन्दायादिभूताय शर्वादीनां महात्मने ।
नमो भूतात्मभूताय आत्मने परमात्मने ॥१७॥

17. Salutations to Govinda the first Being, Salutations to the basic soul of all the hung the great soul.

अच्युताय नमो नित्यं अनन्ताय नमो नमः ।
दामोदराय शुचये कपिलाय सुमेधसे ॥ १८ ॥

18. Everlasting salutations to Acyuta and worshipful regards for Ananta as also to Damodara who is pure and Kapila the wise.

संसारसागरोत्तारज्ञानपोतप्रदायिने ।
अकुण्ठमतये धात्रे सर्गस्थित्यन्तधराय च ॥१९॥

19. He is the deliverer of the spite of discernment potently effectual to cross the hightide of the mundane ocean, sharp and talented genius, preserver of all the creation, protection and dissolution states of the world.

दामोदरराय शुचये यज्ञेशाय नमो नमः ।
नमो मायापटच्छन्नजगद्धात्रे महात्मने ॥२०॥

20. Salutations to Damodara who is pious and master of sacrifices and who is the basic foundation of all the world enveloped by Maya curtain.

हृषीकेशाय वेशाय सर्वभूतात्मरूपिणे ।
दयालवे नमो नित्यं कपिलाय सुमेधसे॥ २१ ॥

21. I bow down to the Lord named Hrshikesa who is of the form of all the beings who is kind and indeclinable having grown up mind the named Kapila.

करालसौम्यरूपाय वैकुण्ठाय नमो नमः ।
यदा हि वासुदेवेति प्रोक्ते नश्यति पातकम्॥२२॥

22. Salutations to Him who is both pleasing and fierce and who is Vai-Kuntha the abode of the sacred people. All the sins are destroyed as soon as one speaks of Vasudeva.

यथा न विष्णुभक्तेषु पापमाप्नोति संस्थितम् ।
तथा विनाशमभ्येतु ममैतद् दुर्विचिन्तितम्॥२३॥

23. All my evil thoughts be destroyed an account of remembering Him since no demerit rests on the devotees of Vishnu.

स्मृतमात्रो यथा (212 अ) विष्णुः सर्वं पापं व्यपोहति ।
तथा प्रणाशमभ्येतु ममैतद् दुर्विचिन्तितम्॥२४॥
यथासर्वत्रगो विष्णुः तत्र सर्वं प्रतिष्ठितम्।
उपयातु तथा नाशं ममाघं चित्तसम्भवम् ॥२५॥

24-25. As the Lord Visnu by mere meditative considerations clears one of all the sins, so thus mental reflection of mine of emaciate itself to a naught. As Visnu is the Omnipotent and everything is based in him so also all my mind may be liquidated.

पाप्मनाशं मम संप्रयातु
यन्मानसं यच्च करोमि वाचा ।
शरीरमप्याचरितं च यन्मे
यन्मानसं यच्च करोमि वाचा ॥ ॥ २६ ॥

26. All the bodily actions as also the actions that I effect by my mind or by speech should all bewashed off.

प्रयान्तु दोषाःमम नाशमाशु
रागादयः कारणकारणेश ।
विज्ञानदीपामलकार्यदृश्ये
स्मृते जगद्धातरि वासुदेवे ॥ २७ ॥

27. Forthwith let all the demerits of mine be abolished such as passion etc. Oh the first cause of all the causes, on account of the pure vision obtained due to the lamp of knowledge because of remembering Vasudeva the lord of the world.

योभूतले यं दिवि यंऽन्तरिक्षे
रसातले प्राणिगणाश्च केचित् ।
भवन्ति ते सिद्धियुजो ममाद्य
स्मृते जगद्धातरि वासुदेवे ॥ २८ ॥

28. All those beings who reside on the earth, in the heaven, in the middle space, in nether regions be endowed with fructifying success due to prayers offered by me to day to Vasudeva the protector of the World.

पुष्यन्तु मैत्रीं विरमन्तु रागा-
दुत्क्रान्तलोभा क्षमिणो भवन्तु
आब्रह्मवृक्षान्तरगा मयाद्य
स्मृते जगद्धातरि वासुदेवे ॥ २९ ॥

29. All ranging from Brahman to the trunk of a Tree strengthen their sense of friendship, liberate themselves from passions these who are deeply capricious be tranquillised on account of my remembering Vasudava who is the sustainer of the world.

ये प्राणिनः कुत्रचिदत्र सन्ति
ब्रह्माण्डमध्ये परतश्चकेचित्
ते यान्तु सिद्धिं परमां मयाद्य
स्मृते जगद्धातरि वासुदेवे ॥ ३० ॥

30. All such beings who are in this worldly order or in other let them all obtain the full entirety.

अज्ञानिनो ज्ञानविदो भवन्तु
प्रशान्तिभाजः सततोग्रचित्ताः ।
कुर्वन्तु भक्तिं परमामनन्ते
मत्स्तोत्र(212ब)तुष्टस्य हरेः प्रसादात् ॥३१॥

31. Let the untutored become wise. agitated attain serenity on account of grace showered by Hari caused as an effect of my prayer.

शृण्वन्ति ये मे पठतस्तथाव्ये
पश्यन्ति ये मामिदमीरयन्तम् ।
देवासुराद्या. मनुजास्तिरश्चो
भवन्तु तेप्यच्युतयोगभाज: ॥ ॥ ३२ ॥

32 Let those who hear me reciting and others who see me reading let they be gods, demons, human beings or animals be all graced of Acyuta

ये चापि मूका विकलेन्द्रियत्वात्
शृण्वन्ति नो नैव विलोकयन्ति ।
पशवादय: कीटपिपीलिकाश्च
भवन्तु तेप्यच्युतयोगभाज: ॥ ३३ ॥

33. Those who are dumb due to impaired organs and are incapacitated either to hear or visualise as also animals, insects and ants let all be graced by Acyuta.

नामस्वनं तस्य च कीर्तितेषु
यदत्रपुण्यं जगत: प्रसूते: ।
तेनाविवेकोपहृतात्मबोधात्
भवन्तु पुंसां मतय: सुशीला: ॥ ३४ ॥

34. The merits attained by us on account of repeating the name of the creator of the world causing destruction of indescrition there by obtaining true knowledge effecting the minds of all the beings be well cultivated.

ये दु:खितास्ते सुखिनो भवन्तु
द्वेषान्विता: मैत्रगुणोपपन्ना: ।
सत्यार्जवाढ्यास्वनृतादिमाया
मत्संस्तवाराधितकृष्णदृश्या: ॥ ३५ ॥

35. Those who are tormented be happy, those who are envious be endowed with friendship and falsehood, illusion may transform into truthfulness, factuality on account of prayers offered by me to Krishna and consequent grace.

नश्यन्तु दु:खानि जगत्यमंत्रों
लोभादिकोदोषगुण: प्रजाभ्य: ।
यथात्मनि भ्रातरि चात्मजे व
तथा जनस्यास्तु जनेपिहार्वम् ॥ ३६ ॥

36. Let all the unpleasantness,estrangement from the world, lust for possession be removed from the people Let me love all the people as I love myself, my son and children of my brother.

संसारवैद्योऽखिलदोषहानि
विचक्षणे निर्वृतिहेतुभूते ।
संसारबन्धा: शिथिलीभवन्तु
हृदि स्थिते सर्वजनस्य विष्णो ॥ ३७ ॥

37. Vishnu who is the doctor of all the worldly miseries and expert in the removal of worldly snares may be an instrument in loosening all of them being seated in the hearts of the people.

एतत्पठन् यापिव सर्वपापै
विमुच्यते विष्णुपर: सदैव ।
प्रा(?)प्नोति सिद्धि विपुलां महद्धि
न चाप्यनर्थेषु मतिं करोति ॥ ३८ ॥

38. O King! a devotee of Vishnu who recites this prayer obtains the highest and invaluable prefection and shall never stoop to baster actions.

उद्दिश्य सत्वानि च यानि तानि
स्तोत्रं पठन्ते कृपया मनुष्या: ।
सर्वाणि तान्यप्रतिघातयन्ति
प्रयान्तु सिद्धि भगवत्प्रसादात् ॥ ३९ ॥

39. All those beings in whose favour the human beings read and recite prayers let all those prayers fructify and materialise into success on account of the grace of the Lord.

तस्मात् त्वयैतत्सततं निशासु
दिनेषु चैवेश्वर माधवस्य ।
संकीर्तितं कार्यमशेषपापं-
विमोक्षहेतोरभवाय चैव ॥ ४० ॥

40. This repetition of names of Madhava you have executed throughout day and night for clearing you free from the demerits and also to get freedom from rebirths.

इति सकलजनोपकारकारी
हरिचरणाब्जनिविष्टशुद्धबुद्धि: ।
पठति खलु महोप यो मनुष्य:
स लयमुपेति हरौ हृताखिलाघ: ॥ ४१ ॥

41. One who is in the habit of confering benevolent obligations on all the beings and dedicates his supplicatory and consecrated mind to the lotus-feet of Lord Hari, O King, one who reads this, coalesces and blends himself with God Hari being filled with grace.

इति विष्णुधर्मेषु पापप्रणाशन नाम द्विनवति-तमोऽध्याय: ।

Here ends the ninety second chapter on the Visnudharma named as Papapranasanam or the redemption of one's corpus delicti.

CHAPTER 93

This chapter contains twenty verses, id is named as second prayer named , Pāpaprasamana second prayer deeming all the sins The speech f Saunaka continues from the last iapter One whose mind is afflicted ith longings to seductory looks to- ards women folk belonging to others r wealth of others all his sins are ompletely washed off by remembering id reciting with his prayer

Saunaka spoke

शौनाक उवाच

ारुच शृणु भूपाल नश्यते दुर्विचिन्ततम् ।
तोपायेन पुसा योषितां वाप्यसशय ॥१॥

1 O King listen to this, the instrumentation through which evil thoughts of men and women are raised to naught without any doubt

दारपरद्रव्यजीवहिंसादिके सदा ।
वर्तते नृणा चित्त तवेतदभिसस्मरेत् ॥२॥

2 The minds of men are always attracted towards the women-folk belonging to others, possessions belonging to others, in killing the living beings, you remember this

ष्णवे विष्णवे नित्य विष्णवे विष्णवे नम ।
मामि विष्णु चित्तस्थमहकारगत हरिम् ॥३॥

3 Salutations to Viṣnu! Visnu alone who permeates into the Self and who resides in the mind that Visnu is in my ego, that Visnu permeates in me

करोति कर्मभूतोऽसौस्थावरस्य चरस्य च ।
तत्पाप नाशमायातु तस्मिन्नेव हि चिन्तिते ॥४॥

6 He who transforms Himself as Karma of all the beings movable and immovable moulds through His instrumentality on thinking causes demerits to vanish

ध्यातो हरति यत्पाप स्वप्ने दृष्टस्तु भावनात् ।
तमुपेन्द्रमह विष्णु प्रणतार्तिहर हरिम् ॥७॥

जगत्यस्मिन्निराधारे मज्जमाने तमस्यध ।
हस्तावलम्बन विष्णु प्रणमामि परात्परम् ॥८॥

7 Salutations to Visnu who on remembering removes all the blemishes of demerits, on being seen in the dreams by materialisation to that Upendra who is the remover of all the difficulties of those who are prostrated

8 In this world which is without foundation people drowning in the darkness low and low I salute Visnu who is farthest to the Farthest and who extends his hand for help

सर्वेश्वरेश्वर विभो परमात्मन्मधोक्षज ।
हृषीकेश हृषीकेश हृषीकेश नमोस्तुते ॥९॥

9 O Hṛṣikeśa, salutations to you who is the all-pervading, the super-soul, master of masters unable to be perceived by the physical eyes

ष्णवे विष्णवे नित्य विष्णवे विष्णवे नम ।
मामि विष्णु चित्तस्थमहंकारगत हरिम् ॥३॥

3 Salutations to Viṣnu! Visnu alone who permeates into the Self and who resides in the mind

वस्थमीशमव्यकाममनन्तमपराजित(213अ)तम ।
ष्णुमीड्यमशेषेण ह्यनाद्यनिधन हरिम ॥४॥

4 Salutations to indwelling Visnu who is unmanifest, infinite, undefinable, worshipful, beginningless, endless by all the people

ष्णुचित्तगतो यन्मे विष्णुर्बुद्धिगतश्च यत् ।
ध्याहंकारगो विष्णु यद्विष्णुर्मयि संस्थित ॥५॥

5 That Visnu is in my mind that Visnu is in my thinking faculty,

सर्वेश्वरेश्वर विभो परमात्मन्नधोक्षज ।
हृषीकेश हृषीकेश हृषीकेश नमोस्तुते ॥९॥

9 O Hṛṣikeśa, salutations to you who is the all-pervading, the supersoul, master of masters unable to be perceived by the physical eyes

नृसिंहानन्तगोविन्द भूतभावन केशव ।
दुष्कृत दुष्कृत ध्यात शमयाश नमोस्तुते ॥१०॥

10 O Nrsimha! man-lion, Ananta, infinite, Govinda, purifier of all beings please quell all the impurities and demerits spoken doubly, committed sinfultty

यन्मया चिन्तत दुष्ट स्वचित्तवशंवर्तिना ।
अकार्यं महदत्युग्र तच्छमं नय केशव ॥११॥

11 Under the infatuating compulsions of the mind whatever ill I conceived whatever, inworthy and misdeeds I had committed excessive and violent all that be led to quittance O Kesava

ब्रह्मण्यदेव गोविन्द परमार्थपरायण ।
जगन्नाथ जगद्धात पाप प्रशमयाच्युत ॥१२॥

12 O Acyuta! Govinda always helping others master of the world creator of the universe let all the sins be redeemed

यथापराह्णे सायाह्णे मध्याह्ने च तथा निशि ।
कायेन मनसा (214अ)वाचा कृतं पापमजानता ॥१३॥

ष्णुचित्तगतो यन्मे विष्णुबुद्धिगतश्च यत् ।
ज्ञाहङ्कारगो विष्णु यद्विष्णुर्मयि संस्थित ॥५॥

5 That Visnu is in my mind that Visnu is in my thinking faculty,

यन्मया चिन्तितं दुष्टं स्वचित्तवशवर्तिना ।
अकार्यं महदत्युग्रं तच्छमं नय केशव ॥११॥

ties and demerits spoken doubly, committed sinfulty

यथापराह्णे सायाह्ने मध्याह्ने च तथा निशि ।
कायेन मनसा (214अ)वाचा कृतं पापमजानता
॥१३॥

redeemed

जानता च हृषीकेश पुण्डरीकाक्ष माधव ।
नामत्रयोच्चारणत पाप यातु मम क्षयम् ॥१४॥

13-14 All my sins get destroyed committed by me in the forenoon, evening midday as also in the night through the instrumentality of my body, mind or speech committed purposefully or accidentally O Hṛṣikesa! Pundarikakaṣa! Madhava on pronouncing your three names

शरीर मे हृषीकेश पुण्डरीकाक्ष माधव ।
पाप प्रशमगाद्यत्व वाक्कृत मम माधव ॥१५॥

15 O Madhava! all the sins emanating from body or speech may all be now redeemed

यद्भुञ्जन् यत्स्वपन् तिष्ठन् गच्छन् जाग्रत् यदा स्थित
कृतवान्पापमद्याह् कायेन मनसा गिरा ॥१६॥

16 Sins committed by me while eating, sleeping sitting, moving or in conscious states bodily by mind or by speech

सवसङ्गवदव्यक्तव्यक्तरूपमजमजरम् ।
प्रणमामि जगद्धाम् तद्विष्णो परम पदम् ॥२०॥

20 I salute the station of Visnu which

17 All such demerits subtle or gross, leading to baser births and attracting transformation to hell all that be vanished on uttering the name of Vasudeva

पर ब्रह्म पर धाम पवित्र परम च यत् ।
तस्मिन् सप्रकीर्तिते विष्णौ यत्पाप तत्प्रणश्यतु
॥१८॥

18 Whatever sin there might be all that be removed by reciting the name of Visnu who is the ultimate Brahman, the final refuge and the most sacred

यत्प्राप्य न निवर्तन्ते गन्धस्पर्शादि वर्जितम् ।
सूरयस्तत्पद विष्णो तत्सर्वं शमयत्वघम् ॥१९॥

19 The station of Vishnu which is aspired as the goal by the wise and which is devoid of odour, touch etc, may vanish all the demerits

शरीरमानसे चैव पापे वाग्जे च पार्थिव ।
कृते सम्यग् नरो भक्त्या पठन् श्रद्धासमन्वित
॥२१॥
मुच्यते सर्वपापेभ्य कृष्णनामप्रकीर्तनात ॥

21 On reciting the name of Krṣna with devotion one gets redemption from all the sins generated from body mind or speech, O King

उच्चार्यमाणे चास्मिन् देवदेवस्य सस्तवे ।
विलय पापमायाति भाण्डमामिवाम्भसि ॥२२॥

22 On pronouncing this prayer of the Lord all the sins get dissolved like powder on the water

तस्मात्तुसचिते पापे समनन्तरमेव च ।
जप्तव्यमेतत्पापस्य प्रशमाय महीपते ॥२३॥

23 O King, on accumulation of sins, this prayer when repeated simultaneously clears of all the sins

इति विष्णु धर्मेषु द्वितीयपापप्रमन नाम त्रिनवति-
तमोऽध्याय ।

HERE ENDS THE NINETY-THIRD CHAPTER IN VISNUDHARMA NAMED

यद्भुंजन् यत्स्वपन् तिष्ठन् गच्छन् जाग्रत् यथा स्थित

कृतवान्पापमद्याहं कायेन मनसा गिरा ॥१६॥

16 Sins committed by me while eating, sleeping sitting, moving or in conscious states bodily by mind or by speech

यत्स्वल्पमपि यत्स्थूलं कुयोनिनरकावहम् ।

तद्यातु प्रशमं सर्वं वासुदेवानुकीर्तनात् ॥१७॥

19 The station of Vishnu which is aspired as the goal by the wise and which is devoid of odour, touch etc , may vanish all the demerits

सदसद्यदव्यक्तमव्याकृतरूपमजमजरम् ।

प्रणमामि जगद्धाम् तद्विष्णो परमं पदम् ॥२०॥

20 I salute the station of Visnu which is of the nature of Being, non-being, manifest, non-manifest unborn and undecaying the base for existence

23 O King, on accumulation of sins, this prayer when repeated simul taneously clears of all the sins

इति विष्णु धर्मेषु द्वितीयपापप्रमन नाम त्रिनवति-तमोऽध्याय ।

HERE ENDS THE NINETY-THIRD CHAPTER IN VISNUDHARMA NAMED DVITIYA PAPA PRASANANA OR SECOND PRAYER REDEEMING ALL THE SINS

VISHNU DHARMA

Sri D. SATHYANARAYANA, Tirupati.

(Continued from previous issue)

शौनक उवाच
Saunaka spoke

तेनैव मुक्तो विप्रोऽसौ न तमुपेक्ष्यममन्यत् ।
तथाप्यति कृपालुत्वात् क्षत्रबन्धुमभाषत ॥४५

45. Having been told by him so the Brahmin thought and concluded him to be a fit case not to be neglected and with greatest compassion he spoke to Kshatrabandhu.

ब्राह्मण उवाच
Brahmin spoke

यद्येतदखिलं कर्तुं नाशक्नोषि ब्रवीहि मे ।
स्वल्पमन्यं मयोक्तं च करिष्यति भवान् यदि ॥ ४६ ॥

46. I you are unable to do all this, please Tell me, I shall advise you a very light assignment, to be performed by you, if you agree, to effect.

क्षत्रबन्धुरुवाच
Kshatrabandhu spoke

अवश्यमुक्तं भवता चञ्चलत्वाद्धि चेतसः ।
वाक्शरीरविनिपातं यत्तच्चक्यं तदुदीरय ॥ ४७ ॥

47. Because my mind is unsteady and capricious, I cannot follow what you have said. Therefore, please tell me what could be achieved by either speech or by the body.

ब्राह्मण उवाच
Brahmin spoke

उत्तिष्ठता प्रस्वपता प्रस्थितेन गमिष्यता ।
गोविन्देति (२१७व) सदा वाच्यं क्षुत-प्रस्खलितादिषु ॥ ४८ ॥

48. In the stages of sleep or hard at-work sitting or moving utter always '*Govinda*' even at sneezing or slipping etc.

कार्यवत्मनि मूढानां क्षेममार्गेऽवतारणम् ।
हितं च वाच्यं पृष्टेन शत्रूणामपि जानता ॥ ४९ ॥

49. In the areas of action, the untutored are to be steered and conducted to the right path, And when enquired even by an enemy one has to impart such advice which is conducive to the betterment at large.

एतत्तवोपकाराय भविष्यत्यनुपालितम् ।
यद्यन्यदुपसंहर्तुं न शक्नोषि महीपते ॥ ५० ॥

50. This when followed shall be of great assistance to you, O King! if you cannot withdarw yourself from the rest.

शौनक उवाच
Saunaka spoke

इत्युक्त्वा प्रययौ विप्रः तेन वर्त्मनि दर्शिते ।
सोऽपि तच्छ्रवणं सर्वं क्षत्रबन्धुश्चकार ह ॥ ५१ ॥

51. After having said so the Brahmin took leave, taking the road as guided by him and Kshatrabandhu also followed all what had been preached to him.

गोविन्देति श्रुते गच्छन् प्रस्थान स्खलितादिषु ।
उदीरयन्वापाग्र्यां रतिं तत्र शनैः शनैः ॥ ५२ ॥

52. On repeating '*Govinda*' on sneezing moving starting or slipping etc., gradually he began to possess a passion towards Hari.

ततः कालेन महता क्षत्रबन्धुः ममार वै ।
अजायत च विप्रस्य कुले जातिस्मरो नृप ॥ ५३ ॥

53. O King, after a long time, he was born again with a facility to remember his past life, in the family of Brahmins.

तस्य संस्मरतो जातिः शतशोऽथ सहस्रशः ।
निर्वेदः सुमहान् जज्ञे संसारेऽत्यातिदुःखदे ॥ ५४ ॥

54. On remembering his past births in hundreds and thousands he felt

humiliated greatly himself and by self disparagement in this world which is full of miseries.

स चिन्तयामास जगत्सर्वमेत दचेतनम् ।
अहमेकोऽत्र संज्ञावान् गोविन्दोदीरितं हि यत् ॥ ५५ ॥

55. Since I have uttered the name of Govinda, I alone am qualified with the virtue of consciousness and rest of the world is inanimate.

यत्वाध्वनि विमूढानां कृतवत्मर्वितारणम् ।
हितमुक्तञ्च पृष्टेन तस्य जातिस्मृतिः फलम् ॥ ५६ ॥

56. He remembered the past life as practising the advice as to put the way-worn and the frustrated on a right path and on enquiry assist them with a wholesome counsel and salutory replies. The present is the result of the same.

(२१८अ) मोऽहं जातिस्मरो भूप करिष्येति संकटे ।
तदा संसारचक्रेऽस्मिन येन प्राप्स्यामि निर्वृतिम् ॥ ५७ ॥

57. On emergence of the recollections of the practice of the previous births, I shall continue to practise in this world to get myself emancipated.

यस्योच्चारणमात्रेण जाता जातिस्मृतिर्मम् ।
तमेवाराधयिष्यामि जगतामीश्वरं हरिम् ॥ ५८ ॥

58. On uttering whose name I achieve the comprehensibility of remembering the previous births, I shall continue to worship Him–the Lord of the worlds with the name Hari.

यन्मयं परमं ब्रह्म तदव्यक्तं च यन्मयम् ।
यन्मयं व्यक्तमप्येतत् भविष्यामि हि तन्मयः ॥ ५९ ॥

59. Who is enveloped in the Highest Brahmin that incomprehensible is alround encircled by Visnu; though manifest, verily I shall obtain His name.

यद्यनाराधिते विष्णौ मयैतत् जन्म यास्यति ।
ध्रुवं जन्म ततः मुक्तिः नैव जातूपपद्यते ॥ ६० ॥

60. If this birth of mine is passed out without worshipping Vishnu positively there is another birth and thenceforth there shall be no release.

अहो दुःखमहोदुःख महोदुःखमतीव हि ।
स्वरूपमतिघोरस्य संसारस्यातिदुर्भरम् ॥ ६१ ॥

61. The nature of this awful world is very very burdensome.

विण्मूत्रपूयकलिले गर्भवासातिपीडनात् ।
अशुचावतिबीभत्से दुःखमत्यन्त दुस्सहम् ॥ ६२ ॥

62. In the womb one suffers irresistably because of stay in the excretia, urine etc., which is all very polluted and dirty.

दुःखञ्च जायमानानां गात्रभंगादिपीडनात् ।
वातेन प्रेर्यमाणानां मूर्धाकावातिभीतिदम् ॥ ६३ ॥

63. Miseries abound in the engendering process such as broken-limbs, hysteria and other diseases causing great danger to the body to all those who take birth.

बालत्वे निर्विवेकानां भूतवेद्यात्मसम्भवैः ।
यौवने वार्धके चैव मरणे चातिदारुणम् ॥ ६४ ॥

4. In the childhood one suffers because of lack of discretion and on the visitations of ghosts etc and in the youth and old age, death is frightful.

शीतोष्णतृष्णाक्षुद्रोग ज्वरादि परिवारितः ।
भर्वदैव पुमान् स्थेयः यावज्जन्मान्त संस्थितिः ॥ ६५ ॥

65. A person shall always be suffering from either cold, heat, greed, hunger, fever or other diseases till the end of one's life.

दुःखातिशयभूतं हि यदन्ते वा सुखं नृणाम् (११८ब) ।
तस्योपमानं नैवास्ति कार्येण नैवानुमीयते ॥ ६६ ॥

66. It is all full of tormentations. There is no analogy even and it can only be inferred by actions. It may be pleasant in the end.

कृत्यमानस्य पुरुषैर्यमस्यातिदुस्सहम् ।
दुःखं ततः स्मृतिं प्राप्तं करोति मम वेपथुम् ॥ ६७ ॥

67. I tremble to remember the agonies one is subjected to while being dragged by the men of Yama.

कुम्भी पाके तप्तकुंभे महारौरव रौरवे ।
कालसूत्रे महायन्त्रे सूकरे कूटशाल्मले
असिपत्रवने दुःखमप्रितिष्टेयं तन्महत्
विदलवक्त्रे च तथा तमस्युग्रे च दुस्सहं
शस्त्राग्निपत्र वेगेषु शीतोष्णादिषु दारुणम् ।
६८–६९

68-69 The tormentations suffered by one in the hells named Kumbhipak, Taptakumbha, Maharaurava, Rourawa, Kalasutra, Mahayantra, Sukara, kutasalmala, Asipatra vana, are too ruthless to be remembered. So are the sufferings in the hells named Vidala vaktra, Ugratamas, Sastragni, Patravega attendant by excessive heat and cold are intolerable to be remembered.

[*See page:* 23]

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(*From Page 18*)

ततश्च मुक्तस्य पुनर्योनि संक्रमणेषु यत् ।
गर्भस्थस्य च यद्दुः खमति दुस्सहमुल्वणम्
॥ ७० ॥

70. Migrating thenceforth a being reenters into the womb and agonies of the womb are very terrible.

पुनश्च जायमानस्य जन्म यौवनजं च यत् ।
दुःखान्येतान्यसह्यानि संसारान्तर्विवर्तिभिः
पुरुषैरनुभूयन्ते सुखभ्रान्तिविमोहितैः
॥ ७१ ॥

71. Once again on birth and falling in the cycle of birth, youth and the agonies of moving in the cycles of the world as experienced by men as deluded under the delusion of feeling them pleasant.

न वै सुखकला काचित् तत्रास्त्यन्त दुःखदे
संसारसंकटे तीव्रे उपेतानां कदाचन ॥ ७२ ॥

72. In this world which is full of miseries and pain there is not an iota of happiness.

विषयासक्तचित्तानां मनुष्यानां कदा मतिः ।
संसारोत्तारणे वाञ्छां करिष्यन्ति हि चञ्चलाः
॥ ७३ ॥

73. When shall men once fallen into the trap of this world with the fickle minds prone to the sensual pleasures shall aspire for final liberation.

गोविन्दनाम्ना सततं समुच्चारणसम्भवम्
(२१९अ)
जातिस्मरत्वमेतन्नः किं वृथैव प्रहास्यसि
॥ ७४ ॥

74. Shall this facility of remembering go waste which has accrued on account of uttering the name of Govinda.

सोऽहं मुक्ति प्रदानार्थं अनन्तमजमव्ययम् ।
तच्चित्त स्तन्मनोभूत्वा तोषयिष्यामि केशवम्
॥ ७५ ॥

75. I therefore, shall please and praise Kesava, who is infinite, unborn unperishable bieng devoted with a singleminded attachment to Him, I shall obtain liberation.

आत्मानमात्मनैवं स प्रोक्त्वा जातिस्मरो द्विजः
तुष्टाव वाग्भिरिष्टाभिः प्राणतः पुरुषोत्तमम्
॥ ७६ ॥

76. The dvija who had acquired the facilty of remembering his past births had said this to himself and praised Purushottama the best among men.

ब्राह्मण उदाच
Brahma spoke.

प्रणिपत्याक्षरं विश्वं विश्वहेतुं निरञ्जनम् ।
यत्पार्थयाम्यविकलं सकलं तत्प्रयच्छतु
॥ ७७ ॥

77. On salutations being offered to unperishable the comprehensible, the first cause of the world, free from all the stains, O whatever I ask you, bestow me in full.

कर्तारमकृतं विष्णुं सर्वकारणकारणम् ।
अणोरणीयासमजं सर्वव्यापिनमीश्वरम्
॥ ७८ ॥

78. The creator of all and Himself uncaused, the fundamental and basic cause of all the causes, the minutest among the small, pervading the all and is the master of all.

परात्परतरं यस्माद्नास्ति सर्वेश्वरात्परम् ।
तं प्रणम्याच्युतं वव प्रार्थयामि तदस्तु मे
॥ ७९ ॥

79. I bow down to Acyuta beyond whom there is nothing remote, who is the lord of all I beg let my wishes be fullfilled.

सर्वेश्वराच्युतानन्त परमात्मन् जनार्दन ।
संसाराब्धिमहापोत समुद्धर महार्णवात्
॥ ८० ॥

80. O Lord of all, imperishable, infinite, great soul, Janardana, O great ship for the ocean of the world retrive me from this sea of the world.

व्योमानिलाग्न्यम्बुधरा स्वरूप
तन्मात्रसर्वेन्द्रिय बुद्धिरूप ।
अन्तर्स्थितात्मपरात्मरूप
प्रसीदसर्वेश्वर सर्वरूप ॥ ८१ ॥

81. You are of the nature of space, wind, fire, water, earth and rudi mentary substance the organs forming the matter of mind you are of the form residing in the inner self in the form of self and the great self O Lord of all you are the material and form of all.

(To be Continued)

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VISHNU DHARMA

Sri D. SATYANARAYANA, Tirupati.

(Continued from previous issue)

त्वामादिरन्तः जगतोस्यमध्यभादेस्त्वमादि
प्रलयस्या(२१९) चान्तः ॥
त्वत्तो भवत्येतदशेषमीश त्वय्येव चान्ते
लयमभ्युपैति॥ ८२ ॥

82. You are the inner and the outer substance of this world, you are the middle, you are the foremost the initial positions and you are the concluding part of the dissolution. O Lord, from you springs up the aggregate totality of the world and in you O Lord shall lodge in the end.

प्रदीपवर्त्यन्तर्गतोग्निरल्पः
यथा हि कक्षे विततं प्रयाति ।
तद्वद्विशिष्टैरमरादिभिर्त्व—
विकासमायाति विभूतिभेदैः ॥ ८३ ॥

83. As the small heat concealed in the wick of a lamp expands itself in the whole of the room so also you outstretch yourself in the myriad forms of Gods etc, by your varieties of exalted dispositions.

यथा न दोनां बहवोम्बुवेगाः
समन्ततोग्धिं भगवन्विशान्ति
त्वय्यन्तकाले जगदच्युतेदं
तथालयं गच्छति सर्वभूत ॥ ८४ ॥

84. O glorious and venerable! as the many water currents of the rivers flow towards all round upto the sea so also at the time of dissolution all the beings enter into Thee, O Multitude of all the beings.

त्वं सर्वमेतद्वदुधैक एव
जगत्पते कार्यमिवाम्ययं यत्
यदस्ति यन्नास्ति च तत्त्वमेव
हरे त्वदन्यत् भगवन् किमस्ति ॥ ८५ ॥

85. You are the only one and single in this seeming plurality. O Lord of the worlds all this enters as action. Among the essence of the Truth of the existent and the non-existent, O Hari there is nothing beyond you.

किं त्वांश माया भवतो निजेव
मा विकृताविकृतो लोकसृष्टुः ।
यथाहमेवोन्यतमो ममेति
मदीयमस्याभिमवान्ति मूढाः ॥ ८६ ॥

86. O Lord! this illusion of yours who is the creator of the world has extricated from Him who is not changeable like the relative denominations of me, my, other, mine belonging to our circle and such other appellates by which even the enlightened get confounded.

तया विमूढेन मयाब्जनाभ
न यत्कृतं तत्कुविदस्ति किञ्चित् ।
भूम्याम्बरागि सलिलेषु देव
जाग्रत्सुषुप्तावियु दुःखिते न ॥ ८७ ॥

87. O Lotus naval there is nothing that I had not done in the fit of the worldly existence on the earth, sky, fire, waters, O Lord or even in the awakening state or sleeping stage with great pains.

न सन्ति तावन्ति जलान्य पीडघ
सर्वेषु नाथाब्धिषु सर्वकालाम्
स्तान्यानि यावन्ति मयातिघोरे
पीतानि संसारमहासमुद्रे ॥ ८८ ॥

88. O Revered One! there do not exist so much waters in all the oceans taken together collectively in all the ages and times as much as breast-feeding I had done in this world which is like a great ocean.

सम्यक् शिलानां हिमवन्महेन्द्र
कैलास (२२०अ) मेर्वादिषु नैकताहक
देहान्यनेकानि तु गृह्यतो मे
प्राप्तास्थि सम्यस्समहो यथेश ॥ ८९ ॥

89. The volume of bones in my skeleton, birth after birth, may be more voluminous than the collecteve height of all the mountains put over one another.

त्वर्पितं नाथ पुनःपुनर्मे
मनः समाक्षिप्य सुबुद्धरोपि
रागो हि वश्यं कुलते ततोऽन्
लोभादयः किं भगवन् करोमि ॥ ९० ॥

90. O Lord what can I do? In spite of dedicated devotion of my mind repeated by into you, the irresistable greed take over and control the mind. What can I do?

एकाग्रतामूल्यबलेन सम्यं
भवौषधं तत् भगवन् किलैकम् ।।
मनः पराधस्तेमिदं भवेस्मिन्
संसारदुःखात्किमहं करोमि ॥ ९१ ॥

91. This medicine for the mundane existence is available against the

price of concentration. O Lord! this mind is controlled by the worldly affairs. What can I do to relieve myself from this worldly pains.

न सन्ति ते देव भुवि प्रदेशाः
न येषु जातोस्मि तथा विनष्टः ।।
अत्ता मया येषु न जन्तवश्च
संलक्षिताः ये च न जन्तुसंघैः ।। ९२ ।।

92. There is no place on this earth where I was not born or dead or I have taken the animal as feed or am not observed by the groups of the animals.

सिंहेनभूत्वा बहवो मयात्ताः
व्याघ्रेण भूत्वा बहवः भयात्ताः
तथान्यरूपैर्बहवो मयात्ताः
संभक्षितोऽहं बहुभिस्ततश्च ।। ९३ ।।

93. In the form of lion I have devoured many beings and in the form of tiger I have eaten many a being: and in another forms also I had killed many an animal and then in my turn I had been eaten up by them.

उत्क्रान्तिदुःखान्यतिदुस्सहानि
सहस्त्रशो यान्यनुसंस्मरामि ।।
तैः सस्मृतैस्तक्षणमेव देव
तडित् यथा मे हृदयं प्रयाति ।। ९४ ।।

94. The intolerable pain at the occasion of passage of the soul from the body in hundreds I remember and the moment I remember them instantaneously I feel as if a lightening is charging into my body.

ततश्चदुःखान्यनिवारणानि यन्त्राग्निशस्त्रैश्च
समुद्भवानि ।
भवन्ति यान्यच्युत नारकाणां नान्येव तेषामुप-
मानमात्रम् ।। ९५ ।।

95. The unavoidable tortures caused by machines, fire, weapons etc and inflicted upon the infernal inhabitants cannot stand any other comparison except their own.

दुःखान्य(220 ब) सत्यानि गर्भवासे विण्मूत्र
मध्येति निपीडितस्य ।
भवन्ति यानि च्यवतश्च गर्भात्तेषां स्वरूपं गदितुं
न शक्यम् ।। ९६ ।।

96 It is not possible to describe the tormentations flayed upon them during their stay in foetus pressed into midst of urine, ficus and the nature of these pains that cause pain at the time of coming out of the foteus cannot be described.

दुःखानि बालेषु महान्ति नाथ कौमारिके यौव-
निनश्च पुंसः ।
ज्वरातिसाराक्षिरुगादिकानि समस्तदुःखालय एव
वृद्धः ।। ९७ ।।

97. To a man there are many tortures in the child age, adolescent age, and even in the prime beginning from fever, dysentery, eye troubles and the whole expanse of pains is developed.

करोति कर्माच्युत तत्क्षणेन पापं नरः कायमनोव-
चोभिः ।
यस्माद्धि लक्षैरपि नान्तमेति शस्त्रावियन्त्राग्नि
निपीडनेषु ।। ९८ ।।

98. At the same time O Acyuta! the man commits sins pertaining to body mind and speech that could not be tapered to termitant on even by million sufferings.

दुःखानि यानीष्टवियोगजानि भवन्ति संसार
विहारभाजाम् ।
प्रत्येकशस्तेषु नरास्त्रमिच्छंत्यसूनां ममताभिभूताः
।। ९९ ।।

99. The touching afflictions caused by the seperation of the dear ones are excruciating to the people of the worldly dispositions, in each of such mournful instant the individual wants to commit an end to his life as he is overcome by the grief of attachment.

Tirumala Tirupati Devasthanams, Tirupati.

NOTICE

The rates for Vahana Sevas will be as follows with effect from April 10, 1980 onwards in Sri Venkateswara Temple, Tirumala.

	Amt. of Fees fixed for each seva	No. of persons allowed for darsan on each ticket
Group—I		
1. Golden Garuda Seva 2. Kalpa Vriksha Vahanam 3. Surya Prabha Vahanam 4. Sarva Bhupala Vahanam	Rs.125-00	Three persons
Group—II		
1. Silver Garuda Vahanam 2. Chinna Sesha Vahanam 3. Hamsa Vahanam 4. Hanumantha Vahanam 5. Gaja Vahanam	Rs.100-00	Three persons

From Page 12)

शोकाभिभूतस्य ममाश्रुदेव यावत्प्रमाण पतित भवेस्मिन् ।
तावत्प्रमाण न जल पयोदा मुचत्यनेकैरपि वष-लक्षयै ।। १०० ।।

100 The quantum of tears, flowed and fallen on the ground from me who is overpowered by deep anguish is more than the aggregate of waters rained by the clouds during many lakhs of years

मन्ये धरित्री परमाणुसख्यामुर्पति पित्रोर्गणना मशेषाम् ।
मित्राण्यमित्राण्यनुजीविबद्धा सख्यातुमीशोस्मि न देवदेव ।। १०१ ।।

101 I can comprehend countability of the atoms of the earth and O Lord of Lord! I am unable to count the number of parents with lives interlived, with friends and foes with their followers

सोह भृशान्त करण कुरुत्व ससारगर्ते पतितस्य विष्णो ।
महात्मना सगतिमभ्युपेत (221 अ) नैवावसीद त्यतिदुगतोऽपि ।। १०२ ।।

102 I am fallen in the ditch of the one who has the company of the sagacious people never renders himself down-hearted though miserable and unfortunate

नारायण रोगवता हि वैद्यो महाविधमग्नस्य च नौ नरस्य ।
बालस्य मातापितरौ यथा हि ससारखिन्नस्य हरे-स्त्वमेव ।। १०३ ।।

103 A physician is like a god to a suffering person, a boat to a drowning man in the deep sea, parents to a child so also O Hari you are there for those who are wrecked in the Sansara

प्रसीद सर्वेश्वर सर्वभूत सर्वस्य हेतो परमार्थसार ।
मामुद्धरास्माद्गुरुदु खपङ्कात् ससारगर्तात् स्वकरि ग्रहेण ।। १०४ ।।

104 O Lord of all, pervading in all be pleased for the benefit of all the beings, O the essence of the highest good you defend and protect me from this worlds mud by offering tight grip from this ditch of the hollow of the world

धर्मात्मनामग्रिकला त्वयि नाथ भक्ति श्रद्धावता सततमुद्वहता वरेण्य ।
कार्यं किय-मम विमूढधियोऽधमस्य भूत्वा कृपालुरमलामजदेहि बुद्धिम् ।। १०५ ।।

105 O Pre eminent among the religious lot and the faithful, I cherish full and undiluted devotion towards You Please let me know who am I beguiled in intellect and the meanest of wretch What am I to do? Be pleased and compassionate! O Unborn! bestow upon me a clear mind

ज्ञात्वाप्यथाऽखिलमसारमसारमेव भूतेन्द्रियादिकमपारममुक्तिमूलम् ।
मायातरेयमचला तव विश्वरूप सम्मोहित सकलमेव जगत् त्वयैतत् ।।१०६।।

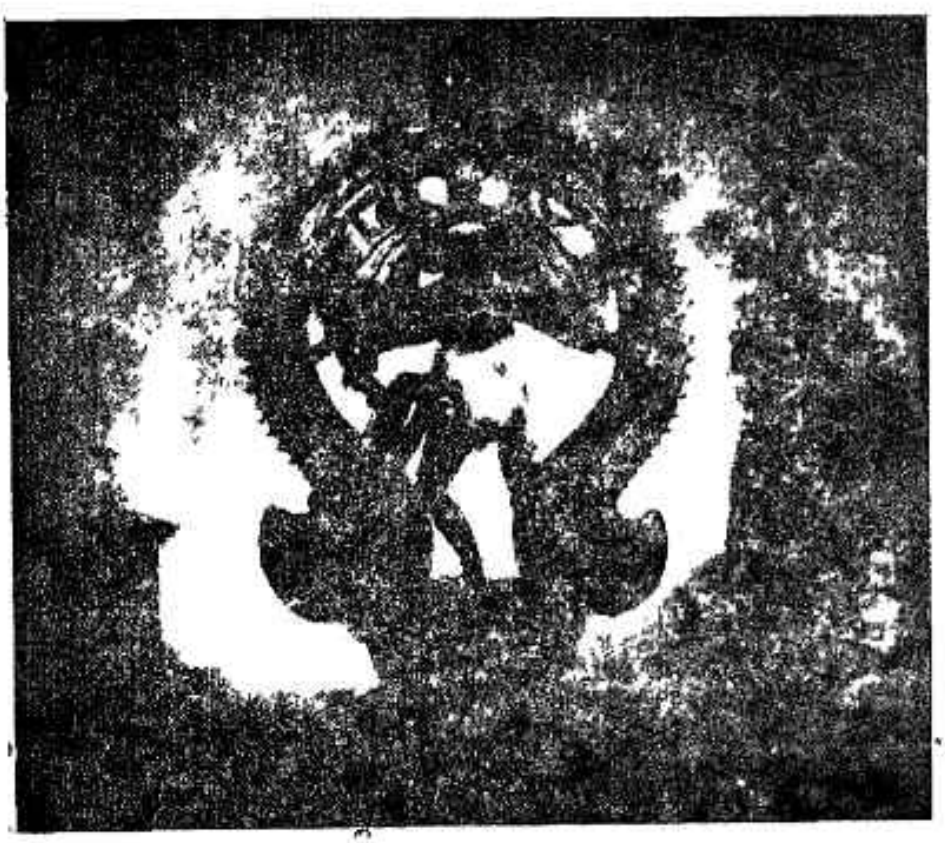
106 &

107 How can I who is but a man and whose mind is dwarfed because of impairment generated out of nescience, competent to praise Him who is colourless and master of every body and could not be praised even by Brahma, Indra, Marut, Aswin Divakara and others

ब्रह्मेन्द्ररुद्रमरुदश्विविवाकरार्च्या ज्ञातु न य परमगुह्यतम समर्था ।
न त्वामल स्तुतिपदैरहमीशितार स्तोष्यामि मोहकलुषात्वमतिमनुष्य ।।१०७

यस्माविद भवति यत्रजगत्सदस्ति यस्मिन् सय व्रज(221 ब)ति यच्च जगत्स्वरूप ।
त सर्गस्थितिविनाशनिमित्तभूत स्तोतु भवन्तमलमीश न कश्चिदस्ति ।। १०८ ।।

108 There is none who can praise you who is responsible for creation protection and dissolution, where from all this springs out and who



Sudayil Adaiyalan—Tirukkadavur Temple

Photo N Ramakrishna

is the base for all this and in whom all this gets dissolved and who is of the form of this world

मूढोयमल्पमतिरल्पविचेष्टितोय
विक्षिप्त मनोस्य विषयैर्नंत्वयि प्रसङ्गी ।
इत्थ कृपा कुरु मयि प्रणतेऽखिलेश
त्वा स्तोतुमम्बुजभवोऽपि हि देवनेश ॥ १०९

109 O master of all! this person is stupid, not intelligent, of insignificant enterprise, mind is afflicted by sense objects and is not devoted to you, your praise cannot be sung even by Brahma the lotus born so O Lord be kind to me who is humbly bowing down to you

यस्योदरे सकलएव महीन्द्र चन्द्र
देवेन्द्र रुद्रमरुदश्विदिवाकराद्या ।
भूमम्बुवायुगगन जगतां समूहः
स्तोयामि त्वा स्तुतिपदै कतमै भवन्तम् ॥११०

110 In whose womb all the gods, moon Rudra Marut Asvin the Sun etc earth, water, air sky and the collection of the physical worlds with what words can I pray thee

यस्याग्निरुद्रकमलोद्भववासवार्चैः
स्वांशावतारकरणेषु सदाङ्घ्रियुग्मम् ।
अभ्यर्च्यते वद हरे स कथं मयाद्य
सम्पूजित वरमुपेष्यसि तोषमीश. ॥ १११ ॥

111 O Lord whose feet are as a vehicle of part manifestation, are worshipped by the Fire, Rudra, Brahma, Indra etc how he when promised by me shall be fully satisfied

न स्तोतुमच्युत भवन्तमह समर्थं
नेवार्चनैरहमह तवदेवयोग्य ।
चित्त च न त्वयि समाहितमीशदोषै
राक्षिप्यते कथय किन्नु करोमि पाप ॥ ११२ ॥

112 O Acyuta! I am incompetent to pray you nor I am fit to offer worship to you, my mind is not devoted to you but occupied by blemishes O Lord, tell me what I the sinful do?

स त्व प्रसीद भगवन् कुरुमय्यनाथे
विष्णो कृपां परमकारुणिक किलत्वम् ।
संसारसागरनिमग्नम (222 अ) नन्त दीन-
मुद्धर्तुमर्हसि हरे पुरुषोत्तमा सि ॥

113 O Hari since you are the Purushottama, the best among the men you can salvage me from the limitless depths of the sea wherein I am drowning, who is wretched and miserable, therefore O Visnu you be pleased on me who is forlorn and you are full of compassion I propitiate and be pleased upon me

शौनक उवाच

Saunaka spoke

इच्छता च नरस्याग्र
स्तुतो भक्तिमता सत ।
ससारबन्ध भीतेन
कृष्ण प्रत्यक्षता यथौ ॥ ११४ ॥

114 O Lion among men by the devoted and the desirous when prayed under the compelling fear of this world Visnu became manifest

प्रत्यक्षतस वृष्ट्वेश मनन्तमपराजितम् ।
देवदेवमुवाचेदमनादिधन हरिम् ॥ ११५ ॥

115 Seeing the Lord physically present who is inconqurably infinite, beginningless, endless who is the Lord of lords he spoke thus

पराघरेश्वर विष्णु जिष्णुमाद्यमनूपमम् ।
शिरसा धरणौ गत्वा वत्वावक्कायमानस ॥ ११६

116 He saluted Visnu who is above-all and inconquerable by bowing his head on to the ground and controlled speech, body and the mind

द्विजा आयु.

The Dvijas spoke

वित्याक्षरपदान-त प्रसन्नो भगवान् यदि ।
तद्देवदेहि दीनाय मत्यमेकमिम वरम् ॥ ११७॥

117 O One who is explicit only in connotative suggestions of the divine words, O infinite of you are pleased then bestow upon me this boon

देवदेव उवाच

Lord Spoke

वर वरय मत्तस्त्व यत्ते मनसि वर्तते ।
वराथिना द्विजश्रेष्ट ना फल मम दर्शनम् ॥
११८

118 Ask for a boon from me whatever is in your heart Those who are conducted into my presence, O Dvija do not go unrewarded

ब्राह्मण उवाच

Brahmana spoke

जन्मसम्पञ्चितावेव पापसम्पन्ममाखिलम्
प्रयातु नाशमीशेश त्वत्प्रसादादधोक्षज ॥११९॥

119 O Adhoksaja! the chain of life and birth collection and also the aggregate of all the sins I have accumulated shall all be destroyed by your grace

देव देव उवाच

Lord spoke

भक्तिभावपरेणाद्य मन्मयेन द्विजोत्तम
यस्तुतोस्मि क्षय याप तेनैवारिबलागतम्
॥ १२० ॥

120 By great devotion and single minded concentration, O best among the dvijas that you thave sung my glory that itself has annihilated all the sins

अस्मत्तो वरयेहाद्य द्विजवर्यापर वरम् ।
मयि भक्तिमतामत्र लोके किञ्चिन्न दुलभम्
॥ १२१ ॥

121 O best among the dvijas! ask for another boon from me now as anybody who comes into contact with me there is nothing unobtainable to him

(To be Continued)

VISHNU DHARMA

Sri D SATYANARAYANA, Tirupati

(Continued from previous issue)

ब्राह्मण उवाच

Brahman spoke

धन्योऽस्मि सवनाथेन यत्कृतो मय्यनुग्रह
तदेकमेव त्वत्तोऽहं (122 ब) वरमिच्छामिकेशव
॥ १२२ ॥

122 Blessed am I who has been bestowed facility and treated me with kindness I now want only one boon from you O Keshava

निर्धूतसर्वपापेऽस्य नाथ पुण्यवतान्मम
त्वत्पैरस्यासु गोविन्द मा भूदावर्तदेहसम्भव ॥१२३॥

123 All sins dislodged and shaking off all the merits, O Govind devoted to you let there be no rebirth

यदक्षरं यदचलं व्याप्तं सूक्ष्मं च यत्परम्
विशेषैरविशेषं च गन्तुमेयं तत्पदं तव ॥ १२४ ॥

124 I may reach that station of yours which is changeless without decay all-pervasive subtle and beyond the limitations and not qualified by the attributes

शौनक उवाच

Saunaka spoke

एवं भविष्यतीत्युक्त्वा प्रसाद सुमुखस्तया
भूपाल स द्विजश्रेष्ठं गतोन्तर्धानमीश्वर ॥१२५॥

125 Having said 'let it be so' to the dvija, O King! the Lord who was favourably disposed disappeared

तत्प्रसादात् द्विज सोपि तन्मय तद्गतक्षय ।
प्रक्षीणकर्मबन्धत्वं प्रयात परम पदम् ॥१२६॥

126 With favourable advantages obtained from the Lord that Brahmana devoted to Him, taking refuge in Him and whose noose of actions has become derelict obtained the highest station.

एवमक्षीणपापोपि जगतामीश्वरेश्वरम् ।
व्यपाश्रितो हरिं याति पापमुक्त परं पदम
॥ १२७ ॥

127 Stripped off of his demerits in this manner devotedly sought asylum in Him who is the Lord of the lords of all the worlds and freed from all the sins obtains the highest position

एतत्त्वया नावतिने न चाशुश्रूषवे परम्
आख्येयेय राजशूदल पश्च नार्चयते हरिम्
॥ १२८ ॥

128 O Lion among the kings! this you should not divulge to one who is not dedicated to Him and he who does not worship Vishnu

विष्णुभक्ताय दान्ताय व्रतिने पुण्यशालिने ।
कथनीयमिद भूप रहस्य परम हरे ॥ १२९ ॥

129 This is the highest mystic truth regarding Hari O King! it is to be communicated only to a devotee of Vishnu, one who is subdued and docile, who is vowful and meritorious

इति विष्णुधर्मेषु

क्षत्रबन्धोरुपाख्योने कारुण्यस्तवे
नाम चतुर्नवतितमोऽध्याय ॥ १३० ॥

Here ends the ninety fourth chapter named karunyastava in the kshatrabandhu upakhyana or narration

अ याय ९५

CHAPTER 95

This chapter named as Paramapadaakhyana consists of 29 verses The attributes of Vishnu are read as also said to be attributeless The term Vishnu pada has been used as a situation and not in emancipated situation Saunaka at the outset poses four questions (1) the status (2) the form (3) the stature and (4) the nature of the supreme creator or the fundamental base of all the things

Saunaka replies —It is that Brahman where from every thing or object emerges, that envelops all objects and is substratum of every thing and cannot be comprehended or pointed out

This Brahman is different from every other phenomena of this world from pradhana to Visesa or unmanifested matter highly individualised entity It can be perceived by seers through unspoken words It is attributeless Everything attains an individuality

through it only It is the most atomic among the dimunitive objects and the grossest among the large Several names such as Vishnu Hari Rudra Brahman are ascribed to It Comprehensible by all the sense organs but perceptible by none It is the object of knowledge, the product as well as the procedure of knowledge the knower also

He the Brahman is nameless and cannot be named It is formless and no contour can be ascribed to it The speech giving names or ascribing attributes are just by way of courtesy

शतानीक उवाच

Satanika spoke

बहुशो भवता प्रोक्त साम्प्रत च यदीरितम् ।
श्रोतुमिच्छामि विप्रेन्द्र तद्विष्णो परम
पदम् ॥ १ ॥

1 That highest station of Visnu that you have narrated to me repeatedly and once again now O Best among Brahmans I want to hear

यस्य (223) रूप यदाधार यत्प्रमाण
यदात्मकम् ।
सर्वधातु पद तन्मे श्रोतुमिच्छा प्रवर्तते ॥२॥

2 Please, I have the desire to hear the status, the form, the stature, the inherent nature of the creator of the all

शौनक उवाच

Sounaka spoke

साध्वेतद्भवता पृष्टमात्मज्ञानसमाश्रितम् ।
तत्कथ्यमानमेकाग्र शृणु विष्णो पर
पदम् ॥ ३ ॥

3 You have asked very well the problem of knowledge of the self Now listen with concentration the highest position of Visnu

यत्तद्ब्रह्म यत सर्वं यस्सर्वं सर्वसस्थिति
अग्राह्यमनिर्देश्य तदेव भवत परम् ॥ ४ ॥

4 Who is that Brahman wherefrom every thing emerges, what is that envelops everything, what is the substratum of all the objects, that connot be comprehended or pointed out

तत्स्वरूपञ्च राजेन्द्र शृणुष्वेह समाहित ।
विष्णो यदस्यावयस्य ब्रह्मणो गदितो
मम ॥ ५ ॥

5 O King listen to the form now with great attention, the position of Visnu who is immutable which I am speaking to you now

प्रधानादिविशेषान्त यदेतत्पाच्यते जगत ।
चराचरस्य तस्याश्च पर ब्रह्मविलक्षणम् ॥६॥

6 From the Pradhana, the mundane egg, to Visesa, the particular object, that ripen into this form of world of the nature of locomotive and stationary, this Brahman is different and precedes them all

जन्मस्वप्नादि तु तत्सर्वं
दुःखादिरहित च यत्।
नोपलभ्यम निर्देश्य
स्वप्रतिष्ठ च तत्परम् ॥७॥

7 All that is beyond birth and dreams and free from the pains is self caused, cannot be attended or pointed out and beyond the mundane objectivity

क्षीणक्लेशास्तु ससारे विमुक्ति पथमाश्रिता
योगिनस्तत प्रपश्यन्ति समर्थास्तेऽव
चोदितम ॥ ८ ॥

8 Those yogins the seers of wakefulness who have liquidated all the worldly miseries and dedicated themselves to the path of emancipation can only visualise the Brahman and unspoken by words

तत्सर्वं सत्यभावस्थ विशेषणविवर्जितम ।
ततपश्यताम निर्देश्य यतो वाग्विषय न
तत ॥ ९ ॥

9 He is verily the all-pervading, immanent and free from any attribute visualise him who cannot be pointed as the cannot be an object of word-expression

कुर्वन्त्यालम्बनत्वेन यत्प्राप्त्यर्थं च देवता·
ब्रह्मन् प्रकाशते तेषां तद्वारेणैव सत्यम् ॥१०॥

10 All the gods make efforts to find Him spiritually through the instrumentality of whom they visualise Him who is all-pervading

प्रधानादिविशेषान्त यदेतत्सकल जगत ।
तस्यानन्तस्य क शक्त प्रमाण गदितु
नर ॥ ११ ॥

11 Who can measure Him who is infinite and every form from Pradhana, Primordial nature to specificentity inheres in Him

सूक्ष्माणा परम सूक्ष्म स्थूलाना च महत्तरम् ।
सर्व व्याप्यापि राजेन्द्र (224) इदस्थ
चान्ति के च यत् ॥ १२ ॥

12 Who can specify the measurements of the infinite who is the grossest among the enormously large and the most atomic among the small, enveloping every thing in an immanent pattern He is near to all and far away to all

पराङ्मुखानां गोविन्दे विषयाक्रान्त चेतसाम्।
तेषां तत्परम ब्रह्म दूरात् दूरतरेस्थितम
॥ १३ ॥

13 Those who are averted from Govinda and engross themselves in the sensual pleasures for them the Brahman is for too distant

न प्राप्नुवन्ति गच्छन्तो यतो जन्मायुतैरपि
ससाराध्वनि राजेन्द्र ततो दूरतरे हितत्॥१४॥

14 Moving on the mundane roads none can find Him even after millions of births, from them He is far distant

तन्मयत्वेन गोविन्द ये नरा न्यस्त चेतस ।
विषयस्थाग्निस्तेषा विज्ञेय च वदन्ति
ते ॥ १५ ॥

15 Those who are immersed in Govinda and have devoted their minds fully to Him and have abstained from sensual pleasuses they alone can know Him, they alone can speak about Him

सवत श्रुतिमाल्लोके सर्वमावृत्य तिष्ठति ।
सर्वेन्द्रियगुणाभास सर्वेन्द्रियविवर्जितम् ॥१६॥

16 He is the container of the Srutis all the round He is all-pervading

He looks like of possessing the quality of all the organs yet free from any organ

असक्त सर्वभृच्चैव निर्गुण गुणभोक्त च
अविभक्त च भूतेष विभक्तमिव च स्थितम्
॥ १७ ॥

17 He is indifferent yet nourishing and carrying all He is attributeless yet possessing all the attributes he is indivisible yet he resides in all the beings as if fractioned in dividually,

भूतभर्तृ च तज्ज्ञेय ग्रसिष्णु प्रभविष्णु च
ज्योतिषामपि तज्ज्योति तमस परमुच्यते
॥ १८ ॥

18 He is the master of all the beings, He is to be known as the devourer of and carrier of worldly existence, He is the light beyond all the light and the greatest darkness

ज्ञान ज्ञेय ज्ञानगम्य हृदिसर्वस्याधिष्ठितम् ।
तच्चाद्योऽजगतामीश परेश परमेश्वर ॥१९॥

19 He is the wisdom the object of wisdom He is to be known through the instrumentality of knowledge He resides in the hearts of all the beings, He is the very first Lord of the world, Lord of Lord etc.

परापरस्वरूपेण विष्ण सर्वहृदिस्थित ।
यज्ञेश यज्ञपुरुष केचिदिच्छन्तिपञ्चमम् ॥२०॥

20 Visnu resides in the hearts of all the beings in the form of Para or Apara distinguished and permenant He is also the master of the sacrifices, the yajna purusa, and people want to obtain that position

केचिद्विष्णु हरिं केचित् केचित्त केशव
अच्युतम ।
केचि गोविन्दनामान पुण्डरीकाक्षमस्तुतम
॥ २१ ॥
के चित् जनार्दन स्वन्येवदन्ति पुरुषो
(224 अ) त्तमम् ।
केचित् हरिं च ब्रह्माणमब्जयोनिं तथापरे

21-22 Some name Him as Visnu, others as Hari Kesava, Govinda, Pundarikaksa, Acyta Jamardana, Purusottama Brahma, Abja-yoni lotus-base

शवमीशमज यज्ञ शूलिन चापरे नृप
वरुण केचिदादित्यमिन्द्रमग्निमथापरे ॥२३॥
यम धनेशमपरे शममन्ये प्रजापतिम
हिरण्यगर्भं कपिल क्षेत्रज्ञ कालमीश्वरम् ॥२४॥

23 24 Lord of all Aja unborn Rudra Sulis, Varuna Aditya Indra Agni fire, Yama, the god of death, Kubera sama

स्वभावमन्तरात्मान आत्मान बुद्धिरूपिणम
वदन्ति नामभिश्चान्ये नामतोऽभिरूपिणम
॥ २५ ॥

25 He is of the form of name as well the semantic content of the name others pronouncehim as possessing the nature which is ones very own and private, of the form of the self and the form of the intellect

श्रूयता तु नरश्रेष्ठ वेदवेदान्तनिश्चय ।
यज्ञेशो यज्ञपुरुष पुण्डरीकाक्षसज्ञित ॥२६॥

26 O Lion among men! listen to the final essence of the Veda and the Vedangas, he is called the master of sacrifices and *pundarikasa* possessing eyes like that of a lotus

तद्विष्णु परमब्रह्म यतो नावर्तते पुन ।
स एव रुद्रश्चन्द्रोऽग्नि सूर्यो वैश्रवणो यम
॥ २७ ॥

27 Verily the same Visnu is absolute Brahman, wherefrom there is no reversal He is Rudra, Candra Agni suray Vaisravana and yama

ब्रह्मा प्रजापति काल स्वभावो बुद्धिरेव च ।
क्षेत्रज्ञाश्चयस्तर्थवान्य सज्ञाभि श्रोच्यते बुधै
॥ २८ ॥

28 Brahma, Prajapati, Time, nature, mind, Ksetrajna and by other names He is spoken of by the wise

सज्ञा तु तस्य नैवास्ति न रूप नाधिकल्पना ।
न सर्वभूतानुगतो परमात्मासनातन ॥२९॥

29 He cannot be named nor does he have a form and is beyond comprehension, He is the key-soul pervading all the beings as the perennial great soul

इति विष्णुधर्मेषु परमपदाख्यान नाम
पञ्चनवतितमोऽध्याय ।

Here ends the Ninety fifth chapter Paramapada akhyana or narrating the highest station ★

VISHNU DHARMA

D. SATYANARAYANA

CHAPTER 97

In the earlier chapter Brahman is explained and in this chapter Saunaka tells ways to obtain It. This chapter is named as Papa Kṣaya or destruction of sin. The conversation is in between Satanika and Saunaka. Satanika asks Saunaka – you have explained one well the Supreme Brahman. Now please tell me how can one obtain this Visnu of dvaitadvaita nature? and get final emancipation.

Saunaka replies - Bondage is made out of the worldly actions and one desirous of emancipation should endeavour to be free from the compulsive impact of the mundane variety of actions.

One can free himself by (1) gifts like gold etc., or (2) going to pilgrim centres (3) Penances and bodily sufferings as recommended by the Sastras (4) Prayers (5) listening to religious texts (6) visiting the sacred shrines (7) serving the religious teacher (8) by constructing water yielding spots like well, ponds etc. (9) and temples (10) keeping the company of yogies and practising yoga. (11) giving obeisance to Visnu. These shall liberate one from the fastening knot of the actions and then one gets desired to act positive in attaining the liberations. All actions done without any cravings frees one then from the spell of Punya.

Then gives a list of practices of Self discipline to be followed: one should have a fixed mind that all that beings are Viṣnu. All these shall loosen the tight grip of actions.

Satanika spoke.

शतानीक उवाच

आख्यातं भगवन् सम्यक् परं ब्रह्म त्वया मम ।
विष्णुरेव जगद्धाता योगिनां वर्तते ततः ॥ १ ॥

1. O Lord! you have thoroughly told me about the Brahman Viṣnu alone is the creator of the world for the yogins.

उपायस्तस्य सम्प्राप्तौ विष्णोरीशस्य भार्गव ।
अद्वैतद्वैतरूपस्य तन्मे विस्तरतो वद ॥ २ ॥

2. O scion of Bhargava Family, please tell me in detail an expedient means of success to obtain Visnu who is the Lord and master who is of the form of non-dual and dual.

येन जन्मजरामृत्युमहाग्राह्यतिदुस्तरात् ।
त्वद्वाक्यपोतमारुह्य मुक्तितीरमवाप्नुयाम् ॥३॥
तन्मम ब्रूहि तत्त्वेन प्राप्नुयां येन तत्पदम् ।

3. By which, the great mundane Sea huge alligator consisting of on the form of birth, death old age, on boarding the boat of your words I may reach the banks of emancipation.

शौनक उवाच

Saunaka spoke.

बन्धः कर्ममयो ह्यत्र यथा मुक्तिर्विधातकृत् ।
तस्योपशमने यत्नः कार्यः [227अ] संसारभीरुणा
॥ ४ ॥

4. The actions are snares in impeding the progress of emancipation. Therefore, a person who is obsessed of the apprehensions of the world should strive to pacify them.

सुवर्णादिमहादान पुण्यतीर्थावगाहनैः ।
शारीरैश्च तथा क्लेशैः शास्त्रोक्तैस्तन्मयो भव
॥ ५ ॥

5. Those who are devoted to the duties of liberality and have sanctified themselves by taking purificatory baths in sacred places have undergone and inflicted upon them selves sufferings as prescribed by sastras achieve an identity with Him.

देवतास्तुतिसच्छास्त्रश्रवणैः पुण्यदर्शनैः ।
गुरु शुश्रूषणाच्चैव पापबन्धः प्रणश्यति ॥ ६ ॥

6. Karma or action which is incognate associate sins is annihilated by offering prayers to the gods listening to the commendable true Sastras and serving rthee teach

प्रपाकूपतडागादिदेवतायतनानि च ।
कारयन्पुरुषव्याघ्र पापबन्धात् प्रमुच्यते ॥ ७ ॥

7. One relieves himself, O Lion among men! from the entanglement of sins by constructing a place for supplying water for cattle etc., wells for human beings etc., tanks for agriculture etc., and temples of the gods.

विष्णुः कृष्णो वासुदेवः गोविन्दः पुष्करेक्षणः ।
इत्यादि व्याहरन् नित्यं पापबन्धात्प्रमुच्यते ॥८॥

8. By constantly pronouncing Visnu, Kṛṣna Vasudeva, Govinda and Pushkarekṣana etc., one gets liberated from the bondage of the sins.

विश्वो विश्वेश्वरो विश्वविधाता धाम शाश्वतम् ।
विष्णुरित्यादि च जपन् पापबन्धात् प्रमुच्यते
॥ ९ ॥

9. One releases himself from the enmeshing complexities of sins by constantly uttering the names such as Visva, Viśveśvara, Visvavidhata, Dhāma and Viṣnu etc.

नारायणश्चक्रधरः विश्वरूपः त्रिविक्रमः ।
इत्यादि व्याहरन् नित्यं पापबन्धात्प्रमुच्यते
॥ १० ॥

10. One erases himself from all the mundane blemishes by always repeating the name Narayana, Cakradhara, Visvarupa, Trivikrama etc.

विष्णौ [227ब] प्रतिष्ठितं विश्वं विष्णुर्विश्वे
प्रतिष्ठितः ।
विष्णुर्विश्वेश्वरो विश्वमिति भावात्प्रमुच्यते
॥ १२ ॥

11. The entire cosmic conglomeration substrates in Viṣnu and Viṣnu envelops all the world. Viṣnu is the master of the world and the world itself. One who knows Him in this pattern gets freed from this world.

एवं संशान्तपापस्य पुण्यवृद्धिमतो नृप ।
इच्छा प्रवर्तते पुंसां इष्टादाविषु कर्मसु ।। १३ ।।

12. O King! when stably tranquilled, the virtues are in progress and purposeful advance one shall have whetted up his urges for rectitude and to perform such actions which yield the objective results.

मुक्तिदायीनि कर्माणि निष्कामेन कृतानि तु
भवन्ति दोषक्षयकात्पुण्यबन्धात्प्रमुच्यते ।। १४ ।।

13. All such actions that are done without any desire lead to emancipation and liberate one from the entanglement materialising as a result of fruition of merits.

नित्यनैमित्तकानीह कर्माण्युक्तानि यानि वै ।
तेषां निष्कामकरणात् पुण्यबन्धः प्रशाम्यति
।। १५ ।।

14. All the actions, by performing all obligatory and optional, that have been narrated with indifference the fetters of virtues get demolished.

अनेकजन्मसंसारचिते पापसमुच्चये ।
कर्मबन्धस्यशैथिल्यकारणं चापरं शृणु ।। १६ ।।

16. Now listen to another principle which loosens the chains of actions caused by recurring collection of sins and accumulated through births after births.

अहिंसा नातिमानित्वमदम्भित्वममत्सरम् ।
तितिक्षा समदर्शित्वं मित्रादौ दण्डसंयमः।।१७।।

ऋजुत्वमिन्द्रियजयः शौचमाचार्यपूजनम् ।
पुण्यस्तवादिपठनमपैशुन्य मकत्थनम् ।। १८ ।।

विषयान् प्रति वैराग्यमनहं कारमेव च ।
अकामित्वं मनस्यैर्यमद्रोहः सर्वजन्तुषु ।। १९ ।।

अविवादस्तथा मूढैरमूढैः प्रश्न सत्कथा
(228अ)
विविक्तदेशेऽभिरतिः महाजनविवर्जितम् ।।२०।।

सद्भिः सहायस्सततं योगाभ्यासो मितोक्तिता ।
स्त्रीहर्षोत्सवसंलाप विवर्जनमवेक्षणम् ।। २१ ।।

परयोषिद्वलासानां काव्यालाप विवर्जनम् ।
गीतवादित्रनृत्तेषु मृदंगेष्वपरेषु च ।। २२ ।।

अक्षुब्धमनसो मौनमात्मत्यावात्मलोकनम् ।
अल्पलोभसत्वेषु स्थितिर्लोभविवर्जनम् ।।२३।।

तथाऽपरिग्रहो राजन् मायाव्याजविवर्जनम् ।
असृङ्मासादिभूतत्वात् निर्जंहेहे जगुप्सनम्।।२४।।

सर्वाण्येतानि भूतानि विष्णुरित्यचला मतिः ।
तत्रैवाशेषभूतेषु भक्तिरव्यभिचारिणी ।। २५ ।।

एते गुणा मयः ख्याता भ्रमनिवृत्तिकारकाः ।।
शैथिल्यहेतवश्चेते कर्मबन्धस्य पार्थिव ।। २६ ।

17-26. OKing! I tell you now the merits that dispel illusion and unfasten one from the confinements caused by the worldly actions. Non-violence, infatuation of pride, wickedness, unrapacious, endurance, impartiality restrained and chastened tempers towards friends, straightforwardness, control over senses, piety, respect towards preceptors, reading and repeating the propitious and pious prayers free one from malignity, free from disparaging praise, indifference to the worldly pleasures, free from arrogance, passionlessness, cool and composed, benignity, not entering into argumentation with the confounded, be in audience with the good people and exchanging views with them, devotion to secluded spots, shunning the crowds, assistance and help to good people, practice of yoga frugality in words, avoiding conversation with ladies in respect of their merriments and pleasures, introspection, forsaking dalliances and amorous pastimes of other peoples wives, avoiding reading of soft literature and also keeping aloof from music, instrumental music, dances drum beating and other musical instruments, a passionless mind, vow of silence, introspection of the self stable and well-grounded faith in the practice of penance, a complete Self-satisfaction, and a firm conviction in truthfulness, free from covetous leanings, free from possessions, deceptive pretexts, a sense of aversion to one's own physical body since it is constituted of blood, flesh etc., a firm belief that all the beings are but materialised forms of Visnu, a a constant and undeviating love towards all the beings. All these qualities are narrated to you by one since they are propitient to dispel all the deceptive ideas and all these are instruments in causing an unfastening effect to the fettering chains caused by worldly actions.

एभिः शान्तिंगते चित्ते ध्यानाकृष्टस्थितो हरिः ।
शमं नयन्ति कर्माणि सितमिश्रासितानि वै।।२७।।

27. When the mind is calm and composed, engaged on Hari by concentration the actions of three types white, black and mixed shall subvert the very formulation of activities.

भूयश्च शृणु शास्त्रार्थं संक्षेपात् वदतो मम
यथा सम्प्राप्यते मुक्तिर्मनुजेन्द्र मुमुक्षुभिः ।।२८।।

28. Again you listen to the subject matter as related in the Sastras in a nutshell the way emancipation is obtained by the devotees.

नित्यनैमित्तकानां तु (228अ) निष्कामस्य
कृता क्रिया
निषिद्धानां सकाम्यानां तथैवाकरणान्नृप ।।२९।।

29. The obligatory and the optional actions are actuated by him who possesses no worldly desire, prohibitted and motivated actions by mere neglect.

सर्वेश्वरे च गोविन्दे भक्तिरव्यभिचारिणी
प्रयच्छति नृणां मुक्तिं मा तेऽभूदत्र संशयः।।३०।।

30. Unstinted devotion in Govind the Lord of all with conviction shall liberate you. You need not cherish any doubt about it.

इति विष्णुधर्मेषु पापक्षयो नाम सप्तनवतितमोऽध्यायः

HERE ENDS THE NINETY SEVENTH CHAPTER NAMED PAPAKSAYA

VISHNU DHARMA

D. SATYANARAYANA

CHAPTER 99

This Chapter is named as Murti-laksana or distinguishing characteristics of an idol. The Yoga has been described as the discipline teaching identity of the self with the Brahman. The Yoga is said to be of two classes the Para and Apara; Principal and the inferior. The sat or being is the Brahman otherwise named as Visnu. This Brahman is in-comprehensible and becomes discernible by only a well-equipped and trained mind. The concentration is very difficult and every one is distracted from the path of the Yoga. One gets trained in the Yoga after training himself for several births in the art of grasping the Brahman. For those beings who are subject to the material attractions, it is very difficult to grasp the Brahman. If this method of the Yoga which is very difficult and cannot be practised a new workable formula is recommended. The next alternative is the worship of idol of Vishnu. An idol of gold, silver copper or brass metal has to be made for with four hands and pleasing features as black as clouds full of waters and endowed with Srivatsa etc and at the feet the mother earth etc. This idol has to be worshipped, saluted remembered and concentrated and the mind should not be distracted from that point. One who is sanctified himself by Yama and Niyama self-restraint and subducing alone should worship Him for final results.

शतानीक उवाच

कथितं योगमाहात्म्यं भवता मुनिसत्तम ।
स्वरूपं तु न मे प्रोक्तं श्रोतुमिच्छामि
तत्त्वहम्

1. O best among the sages you have told me about the greatness and exalted position of yoga but you have not told me about the characteristics which I want to listen.

नकशौ उवाच

द्वैविध्यं नृप योगस्य परं चापरमेव च ।
तच्छृणुष्व वदाम्येष वाच्यं सुभूषतां सताम्
॥ २ ॥

2. O King listen to the two fold characteristies of yoga named as param and aparam listen to it which I narrate, which is to be communicated to the good people who are devoted.

यो दद्यात् भगवन् ज्ञानं कुपद्विा धर्मदर्शनम् ।
कृत्स्नां वा पृथिवीं दद्याद्न तत्तुल्या
कथञ्चन ॥ ३ ॥

3. Th. enlightenment caused to manifest true divine knowledge or an instrumentality of comprehensive insight into religious matters created far exceeds the gift of the total earth.

सर्वेषूत्तमपराणीह दानानि मनुजाधिप ।
एकमेवाक्षयं शास्तं ज्ञानदानमनुत्तमम् ॥ ४ ॥

4. All other gifts are fragile O King, and they back in substance,. only one the unsurpassable gift of wisdom is imperishable.

दानान्येक फला(231 अ)नीह त्रैलोक्ये
दवतां नृणाम् ।
ज्ञानं प्रयच्छता सम्यक् किं न दत्तं भवेन्नृप
॥ ५ ॥

5. All other gifts yield one result as donated by men in this world, one who makes a gift of knowledge what has he not given.

ज्ञानान्यान्यप्रसाराणि शिल्पिनीव नरेश्वर ।
एकमेव परं ज्ञानं यद्योगप्राप्तिकारकम् ॥६॥

6. All other imformations are secondary as for a sculpture O King! knowledge is only one and that is that which yields yoga.

अहं वक्ता भवान् श्रोता वाच्यः योगः
विमुक्तिदः ।
प्राणिनामुपकाराय संपदेवा गुणाधिका ॥७॥

7. I am the speaker you are the audience the matter of discource is the yoga yielding emancipation for the benefit of the people it contains more advantages.

परेण ब्रह्मणा सार्द्धमेकत्वं यत्कृपात्मनः ।
स एव योगो विख्यातः किमन्यद्योग
लक्षणम् ॥ ८ ॥

8. O King! yoga is famous as having the definition—Identity of the self with the highest Brahman. What else could be the fitting definition of yoga.

अपरं च परं चैव द्वे योगी पृथिवीपते ।
तयोः स्वरूपं वक्ष्यामि तद्विद्धैकमना शृणु ।९।

9. O King! the yoga is of two types Apara and Para. I tell the chief characteristics of each listen with attention.

सत्तामात्रं परं ब्रह्म विष्णवाख्यंसर्वविशेषणम् ।
दुर्विचिन्त्यं यतः पूर्वं तत्प्राप्त्यर्थमथोच्यते
॥ १० ॥

10. The highest Brahma is pure existence named as the attributeless Vishnu. As the former is incomprehensible I tell you the ways to obtain it.

वातोर्मी चञ्चलं चित्तंमनालम्बनमिच्छति ।
सूक्ष्मत्वात् ब्रह्मणो राजन् निग्राह्यंमयाह्य
धर्मिणः ॥ ११ ॥

11. The mind is as fickle as the billows of wind and does not contain itself O King ! since it is very subtle it is to be comprehended though beyond all comprehensions.

सम्यगभ्यस्यतोऽत्यन्तम् पर्वृद्धित शक्तिमत् ।
जन्मन्तर शतैर्वापि ब्रह्मप्राप्तोनिजायते
॥ १२ ॥

12. Brahman becomes comprehensible with strength reinforced or with a practice of hundreds of births.

यद्यन्तरायदोषेण नापकर्षो नराधिप ।
योगिनो योगखड्गस्य तालाद्या(131 ब)त्पतिनं तथा॥ १३ ॥

13. If by impediments the efforts are distracted O King it is as if one climbed on the high palmyra tree of yoga falls from the peak of tala tree.

तदाप्नोति परं ब्रह्म क्लेशेन महता नृप ।
जन्मान्यन्तरोत्थेन विज्ञानेन समाधिना
॥ १४ ॥

14. Then obtains the Para Brahman after a long period of worldly occupation, with the attainment of Vijnana discernment earned in the midst of and through several births.

विष्णवाख्यं ब्रह्म दुष्प्रापं विषयाकृष्ट चेतसाम्।
मनुष्येणेति तत्प्राप्तौ उपायमपरं शृणु ॥१५॥

15. The Brahman named Visnu is difficult to be obtained by men whose minds are reduced by the sense objects of the world. Therefore listen to another way to obtain it.

सुरूपां प्रतिमां विष्णोः प्रसन्नवद नेक्षणाम् ।
कृत्वात्मनः प्रीतिकरीं सुवर्णरजतादिभिः
॥ १६ ॥

16. A well-formed image of Vishnu with gracious face and eyes delighting to the self by gold, silver or other metals, be carved out.

तस्याश्च लक्षणं भूप शृणुष्व गदतो मम ।
यद्द्रव्यं यत्स्वरूपा च कर्तव्या ध्यान
कर्मणि ॥ १७ ॥

17. You listen to the characteristics of the same O King now being narrated by me the material, the form etc to be the form in the matter of concentration.

सुवर्णरूपताम्रैस्तु दारुकृत्मयीं तथा ।
शैलदारुमृदावापि लेखजां वापि कारयेत्
॥ १८ ॥

18. The image could be made of gold, silver, copper or even brass, stone, wood or clay. The image can be even painted.

कार्यस्तु विष्णुर्भगवान सौम्यरूपश्चतुर्भुजः ।
सलिलाभ्मातःमेघभः श्रीमान् श्रीवत्सभूषितः
॥ १९ ॥

19. The image of Visnu is to be made pleasing and four-armed blown out of Sea having the colour of cloud with kind grace and endowed with Srivatsa mark.

आबद्धमुकुटः स्रग्वी हारभारार्पितोदरः ।
स्वाक्षेपः वारुचिबुकः सुललाटेन सुभ्रुणा
॥ २० ॥

स्वोष्ठेन सुकपोलेन वदनेन विराजता ।
कण्ठेन शुभलेखेन वराभरणधारिणा ॥ २१ ॥

20–21 The face of the image of the idol should be composed with fastened diadem, with wreaths, a stomach over which garland is waving, with eyes wide, a lovely chin, pleasing forehead and beautiful eye-brows with beautiful cheeks and lips with impressing furrows on the neck, and bedecked with choicest ornaments.

नानारत्नाऽनुबद्धाभ्यां श्रवणाभ्यामलंकृतः ।
पुष्ट (232 अ) श्लिष्टायतभुजः तनुताम्र-
नखांगुलिः ॥ २२ ॥

22. The ears are shining on account of glittering ornaments and the arms showing well-fed nourishment and fitting tight and extending nails which are slender and red with supporting fingers of the body.

मध्येन त्रिवलीभगंभूषितेन च चारुणा ।
सुपादस्थूल युगलः सुकटी गुल्फजानुकः
॥ २३ ॥

23. The image of the idol should be made to contain a beautiful waist with three lines demonstrating the folds with rounded up hips with knees and ankles to proportion.

वामपार्श्वे गदा देया चक्रं देवस्य दक्षिणे ।
शंखो वामकरे देयः दक्षिणे पद्म सुप्रभम्
॥ २४ ॥

24. On the left side a mace and on right disc, conch on the left hand and in the right suprabha lotus.

ऊर्ध्वदृष्टिरधोदृष्टितिर्यग्दृष्टिः न कारयेत् ।
निमीलिताक्षोभगवानप्रशस्तो जनार्दनः
॥ २५ ॥

25. Eyes should not be made tangent either towards the earth or sky or even sides; idol of Janardana is auspicious that has wide eyes.

सौम्या तु दृष्टिः कर्तव्या किञ्चित्प्रहसितेव च
कार्यश्चरणविन्यासः सर्वतः सुप्रतिष्ठितः
॥ २६ ॥

26. The eyes should be made slightly blooming and the foot should be made firmly placed.

[*To be Continued*]

VISHNU DHARMA

D. SATYANARAYANA

Continued from the previous issue)

चरणान्तरसंस्था च बिभ्रती रूपमुत्तमम् ।
कार्या वसुन्धरा देवी तत्पादतलचारिणी
॥ २७ ॥

27. The idol of Vasundhara Devi is to be made lying between the two feet with good form and acting as a foot rest.

नृसिंहवामनादीनां तादृशीं कारयेद्बुधः ।
ब्रह्म तस्यां समारोप्य मनसा तन्मयो भवेत्
॥ २८ ॥

28. Even the idols of Nrisimha, Vamana etc. should be made in the same manner. The form is to be metamorphised and by mind full concentration should be practised.

तामर्चयेत्तां प्रणमेत्तां स्मरेत्तां च विचिन्तयेत् ।
विशन्त्यपास्तदोषस्तु तामेव ब्रह्मरूपिणीम्
॥ २९ ॥

29. That idol should be worshipped, saluted, remembered and contemplated upon and the same idol once again after being bleached off of all the worldly impurities think of that idol.

संकल्पनक्रियारूढः (232 ब) स्वरूपेण
नृपात्मनः ।

O King! accommodating oneself on the chain of activities well ordered to the characteristic reality of the nature of god.

कुर्वीत भावनां तत्र तद्भावोत्पत्तिकारणम् ।
नान्यत्र मनसा नेया बुद्धिरीषदपि क्वचित्
॥ ३० ॥

30. Meditative contemplations have to be practised to effect a mental frame causing a feeling of devotion towards Him. The thinking faculty should not be allowed to waver even slightly from the continued and right conception.

यमेश्च नियमैश्चैव पूतात्मा पृथिवीश्वर ।
मूर्तिं भगवतः सम्यक् पूजयेत्तन्मयस्सदा
॥ ३१ ॥

31. O! King! one who has sanctified himself practising restraints and regulated himself by discipline should always worship the idol as described with full absorption and meditation.

इति विष्णुधर्मेषु विष्णोः प्रतिमाया मूर्तिलक्षणं नाम नवनवतितमोऽध्यायः

Here ends the Ninetyninth Chapter in Vishnudharma named Murtilaksana or characteristics of the idol of Vishnu.

CHAPTER 100

This chapter deals with Yoga and greatly describes the utility of Yoga in acquiring a knowledge that leads to final emancipation. The interlocution is in between Satanika and Saunaka. Satanika wants to know about the Yama and Niyama and Saunaka explains to him in detail about the further divisions of Yama and Niyama.

Men are under the regulation of the past actions and under the sway of the nescience. A wisdom is intuitive and the practice of Yoga is helpful in creating a situation and helping oneself to get into the state of intuitive frame of psychosis. Concentration is capable of yielding results that cannot normally be achieved by either institution of sacrifices and penances. Visnu and the Brahman are identical and appearance of the world's differences are shorn off due to this. As on breaking a pot the air inside the pot and outside the pot loses its difference. So is with the individual soul and the highest Soul. This leads to free the individual from all the actions and fetters of action. yielding results and elevates to a state of highest self. All causes of bondage of pertaining to this mundane existence are erased.

Once having realised the identity of the Brahman and Visnu one should take to pleasing Visnu who alone shall bestow all that is desired by an individual. Yoga is the sovereign remedy for all the world's miseries.

शतानीक उवाच

Satanika spoke.

यमांश्चैव नियमांश्चैव श्रोतुमिच्छामि भार्गव ।
यैर्भूतकल्मषो योगी मुक्तिभाग्उपजायते ॥ १ ॥

VISHNU DHARMA

D. SATYANARAYANA.

(Continued from the previous issue)

तां विलोक्य महीपाल चकम्पे मलयानिलः ।
वसन्तो विस्मयं यातः संयातः संस्मरन्
स्मरः ॥

.2. The Malaya winds felt tremulous and Vasanta became wonder-struck.

रम्भातिलोत्तमाद्याश्च विलक्षाः देवयोषितः ।
न रेजुरवनिपाल तल्लक्षं हृदये क्षणः ॥

43. Rambha, Tilottama, and others became perplexed and lost sight of their purpose.

तात कामो वसन्तश्च पार्श्वेवाप्सरसश्च ताः ।
प्रणम्य भगवन्तौ तौ तुष्टुवुर्मुनिसत्तमौ ॥

43. O Sir, Vasanta, Cupid and the nymphs bowed down to them and pleased the two sages.

प्रसीदतुर्जगद्धाता यस्य देवस्य मायया ।
मोहितास्म विजानीमो नान्तरंबन्धनिन्द्ययोः॥

45. Victory to god Jagaddhata, the sustainer of the worlds by the camouflage of whose Maya we have lost our discretion between the desired and the non-desired.

प्रसीदतु स नो देवो यस्य रूपमिदं द्विधा ।
धामभूतस्य लोकानामनादेरवतिष्ठति ॥

46. Let that god who is himself unborn be pleased with us whose form divides itself and stays in the world.

नरनारायणौ देवौ शार्ङ्गचक्रायुधावुभौ ।
आस्तां प्रसादसुमुखावस्माकमपराधिनाम् ॥

47. Let Nara and Narayana the two gods both possessing Sarnga and Cakra weapons be pleased on us who are guilty.

निर्घातं सर्वविद्यानां सर्वपापेन्धनानलः ।
नारायणो नो भगवान् सर्वपापं व्यपोहतु ॥

48. Let Narayana who is the treasure house of all the wisdom and acts as the wind for the firewood of all sins, free us from all the demerits.

शार्ङ्गचक्रायुधः श्रीमानात्मज्ञानमयोऽनघ ।
नरः समस्तपापानि हृतवान् सर्वदेहिनाम् ॥

49. O Sinless! The Godly person possessing the weapons Sarnga and Cakra, who is full of the self-knowledge and Nara should remove all the sins of the beings.

जटाकलापबन्धोयमनयोरक्षसात्मनोः ।
सौम्यानि वृष्टिपातानि हन्तु सर्वाणि नः प्रभो॥

50. O Lord! the hair styles of these holding the form of being have glances full of grace and are capable of destroying us all.

प्रसीदतु नरोऽस्माकं तथा नारायणोऽव्ययः ।
अपराधः कृतोऽस्माभिः यथाज्यक्तजन्मनोः ॥

51. Let Nara and Narayana who are changeless be pleased since we have wronged against them.

क्व मूर्तिरैश्वर्ययुक्तादन्यैर्मेहात्मनोः।
क्व नः शरीरकाणीदृक् मिश्रकर्माणि तानि वै॥

52. Where is the comparison of the delicate form except those belonging to these and where are our bodies interested in this mixed work.

तथापि अविद्यादुष्टेन मनसाद्य कृतो हि यः ।
अस्माभिरपराधोऽयं क्षम्यतां सुमहात्मृतिः ॥

53. In spite of this, we with our minds contaminated due to Avidya have wronged; this slight of ours be pardoned by them who are glowing.

शरणञ्च प्रपन्नानां तवास्मीति वादिनाम् ।
प्रसादं पितृहन्तृणामपि कुर्वन्ति साधवः ॥

54. The gentlemen do good to those who said that they belong to you, and those who have sought refuge in you and even the patricides are done good.

एव एव परोऽस्माकमविवेकहृतो महान् ।
त्रैलोक्यबन्धो यन्नाथो विलोभयितुमागताः ॥

प्रसीद देव विज्ञानघन मूढधियामपि ।
भवन्ति सन्तः सततं सदात्मन्यवतारकाः ॥

55–56. We are overtaken by nescience that we have come to seduce him who is capable of enchaining all the three worlds. O Lord please even grace them who are ignorant and one transforms as a gentleman before one could realise the spiritual light.

दृष्टा एतावता न समुत्पन्ना यथा स्त्रीरत्नमी -
दृशम् ।
त्वयि नारायणोत्पन्ना श्रेष्ठेयमिति वै मतिः ॥

57. Not even a fraction of your enormous beauty has been seen by us so far you are born of Narayana; therefore we are sure you are the most splendid.

तेन सत्येन सत्वात्मन् परमात्मन् सनातन ।
नारायणं प्रसीदेति सर्वलोकपरायण ॥

58. By this truth, O Essence of truth, great soul, the eternal Narayana be pleased you are having your resort on the Satya loka.

प्रसन्नबुद्धे शान्तात्मन् प्रसन्नवदनेक्षण ।
प्रसीद योगिनामीश नर सर्वगताच्युत ।।

59. O Nara, be kind towards all, a placid and tranquil mind, happy face and eyes and master of all the Yogins, immanent and all pervasive Acyuta.

नमस्यामो नरं देवं तथा नारायणं हरिम् ।
नमो नराय नम्याय नमो नारायणाय च ।।

60. We bow down to the god Nara who is most respected and Narayana who is none other than Hari.

प्रपन्नानामनाथानामपराधवतां प्रभुः ।
शं करोतु नरोऽस्माकं सनारायणः देहिनाम् ।।

61. Narayana who is the refuge of all those who seek shelter and who are without any other protector and Lord of all the persons committing misdeeds; let that Nara do good to us all and also to all the corporeal beings.

शौनक उवाच

Saunaka spoke.

एवमभ्यर्थितः स्तुत्या रागद्वेषविवर्जितः ।
प्राहेशः सर्वभूतानां साक्षान्नारायणो नृप ।।

62. O King! propitiated, like this by prayers and without passions and envy the lord of all the beings spoke thus.

स्वागतं माधवे कामं भवतोऽप्सरसामपि ।
यत्कार्यमागतानां वः इहास्माभिस्तदुच्यताम्।।

63. I welcome you O Vernal and also you all the nymphs. What is the purpose of your coming here? Please speak.

यूयं संसिद्धये नूनं अस्माकं बलिशत्रुणा ।
सम्प्रेषितास्ततोऽस्माकं नृत्तगेयादि दर्शितम् ।।

64. You have been verily deputed against us by Indra, the enemy of Bali to achieve his ends; therefore you have demonstrated dance performance and music to us.

न वयं नृत्तगीतेन रागचेष्टाविभाषितैः ।
लुभ्यामो विषयतामप्यविषया दारुणात्मकाः।।

65. We neither feel attracted by the emotions affable and erotic nor are we affected by the sense-objects and other things of attraction. We are very stubborn and steadfast.

शब्दादिसंगदुष्टानि यदा नाक्षाणि नः शुभाः ।
तदा नृत्तादयो भावा कथं लोभप्रदायिनः ।।

66. When our organs of direct perception are not allured by mellisonant notes how could the dance etc., could fascinate us?

ते सिद्धाः न वयं साध्याः भवतीनां स्मरस्य च।
माधवस्य च शक्नोषि स्वास्थ्यं यात्वविशंकितः ।।

67. Let them (Indra and others) be complacent; we are not amenable to your efforts nor even of eros. Let Indra get rid of all suspicion and gain all health.

योसौ परस्मात्परमात्पुरुषात्परमेश्वरः ।
परमात्मा हृषीकेशः स्थावरस्य चरस्य च ।।
उत्पत्तिहेतुरन्ते च यस्मिन्सर्वं प्रलीयते ।
स सर्ववासिदेवत्वात् वासुदेवेत्युदाहृतः ।।

68. The great-soul Hrisikesa who is beyond the highest being and transcends all categories, stationary or mobile, who is the cause of creation and in whom all objects dissolve in the end, is called Vasudeva since everything rests in Him.

वयमेंशांशकास्तस्य चतुर्व्यूहस्य मायिनः ।
तदादेशात्तपस्यामो जगद्बोधाय देहिनः ।।

69. We are the segmentary parts of Lord Vasudeva constituting the four-faceted controller of Maya; we in the present form practise penances under His instruction to discipline and teach the world.

तं सर्वभूतं सर्वेशं सर्वत्र समदर्शिनम् ।
परत्र कुत्र रागादीन् करिष्यामो विभेदकान् ।।

70. He is immanent Lord of all, equanimous and impartial towards all; how then it is possible to show love or hatred towards any one and discriminate against anyone.

वसन्ते मयि चेन्द्रे च भवतीषु तथा स्मरे ।
सदा स एव विश्वात्मा तदा द्वेषादयः कथम् ।।

71. Always He alone resides as the cosmic soul or the universal soul and resides in the Vasanta, in me, in Indra, in you and in Eros; therefore how could one cherish a sense of *detestation* against anybody?

तन्मयान्यविभक्तानि यदा सर्वेषु जन्तुषु ।
पृथिव्यापस्तथा तेजो वायुराकाश एव च ।।
तथेन्द्रियाण्यहंकारो बुद्धिश्च न पृथग्यतः ।
समदृष्टिर्यतः कुत्र रागद्वेषौ प्रवर्तते ।।

72-73. All the emotions extending to all the beings are totally equal and when the earth, water, fire, wind, space, the organs, the individual, the mind when all are equiform where can the love or hatred operate?

आत्मा चायमभेदेन यतः सर्वेषु जन्तुषु ।
सर्वेश्वरेश्वरो विष्णुः कुत्र रागादयस्ततः ।।

74. Since the spirit resides in each idividual and is indentical and the same Visnu is the overlord of all the beings; where is the scope of affection or otherwise.

ब्रह्माणमिन्द्रमीशानमादित्यमरुतोऽखिलान् ।
विश्वेदेवान् ऋषीन् साध्यान् वसून् पितृगणांस्तथा ।।
यक्षराक्षसभूतादीन् नागसर्पसरीसृपान् ।
मनुष्यपक्षिगोरूपजलसिंहजलेचरान् ।।
मक्षिकान् मशकान् दंशान् शलभान् मलजान् कृमीन् ।
यच्च किंचिद्दृश्यं वादृश्यं वा त्रिदशांगनाः ।।
मन्यध्वं रूपमेकस्य तत्सर्वं परमात्मनः ।।

75–78. Whatever form materialises, think it as emanated from only that singular Supreme soul whether it is Brahma, Indra, Isana, Aditya, Maruts, Visvedevas, the sages, the Sadhyas, the Vasus, the families of forefathers, Yaksas, demons and other species, the Nagas, the Sarpas, and the reptile class, the flies, the mosquitos, the sting insects, human beings, birds, the cow, lion, and the aquatic animals, insects born of dirt and dust, the creepers, the plants, climbers and other insects

pests created on the skin, those that can be seen and those that cannot be seen, the goddesses etc.

जायमानः कथं विष्णुरात्मानं परञ्च यत् ।
रागद्वेषौ तथा लोभं कः कुर्यादमरांगनाः ।।

79. Where is the possibility of Visnu transforming himself and the others? How could love and hatred or caprice can operate, O Divine Ladies?

सर्वभूतस्थिते विष्णौ सर्वगे सर्वधातरि ।
निपात्यन्ते पृथग्भूते कुत्र रागादिकाः गुणाः।।

80. When Visnu is all immanent and penetrates into each object and is base for all appearances where is the chance of an object or person an object of love, hate or even greed?

एवमस्मासु युष्मासु सर्वभूतेषु चाखिलाः ।
तन्मयत्वैकभूतेषु रागाद्यवसरः कुतः ।।

81. In every object or being, in you and in me, He pervades; where then is an occasion for attachment?

समदृष्टिरियं प्रोक्ता समस्तैक्यावलोकिनी ।
पृथग्विज्ञानमत्रैव लोकसंव्यवहारकृत् ।।

82. This is called equality where one sees all things with equal care and attention, this is a new wisdom and guide the entire action of the world.

भूतेन्द्रियान्तःकरणं प्रधानपुरुषात्मकम् ।
जगदेतदखिलं तदा भेदः किमात्मकः ।।

83. All this world is constituted of the Bhutas, Indriyas, Antahkarana, Pradhana and Purusha when all emerge from them where is the chance of particularity?

भवन्ति लयमायान्ति समुद्रे सलिलोर्मयः ।
न वारि भेदतो भिन्ना तथैवैक्यादिदं जगत् ।।

84. The basic material identity classifying the whole objectivity of appearances makes it identical in the same way as the ripples on the sea are formed and dissolved though possess a name but are not essentially different from the sea water.

यथाग्नेरर्चिषः पीताः पिङ्गलारुणधूसराः ।
भवन्ति नाग्निभेदेन तथैतद्ब्रह्मणो जगत् ।।

85. Just as the flames of the same fire appear as yellow, brown, red and grey so also are the multiplicity in forms and appearance of the world emanating from the selfsame Brahman.

भवतीभिश्च यः क्षोभमस्माकं सपुरन्दरः ।
कारयत्यसदेतच्च विवेकाधारचेतसाम् ।।

86. The agitation caused in you, in me, in all others including Indra is all non-existent for the discerning people.

भवत्यः स च देवेन्द्रो लोकाश्च ससुरासुराः ।
समुद्राद्रिवनोपेताः मद्देहान्तरगोचराः ।।

87. You all, Devendra, all these worlds of gods, demons, ocean, mountains and forests are all visible within my body.

यथेयं चारु सर्वाङ्गी भवतीनां मयोदिता ।
दर्शिता दर्शयिष्यामि तथात्रैवाखिलं जगत् ।।

88. As I have shown you your friend with comely features from my thighs so also I can show the whole world in the same way.

प्रयातु शक्रः मा गर्वं इन्द्रत्वं कस्य सुस्थितम् ।
यूयं च मा समयं यात सन्ति रूपन्विताः स्त्रियः।।

89. Let not Sakra be supercilious. For whom the office of Indra is permanent? Please be not haughty. There are beautiful ladies in this world.

किं सुरूपं कुरूपं वा यदा भेदो न दृश्यते ।
तारतम्यं सुरूपत्वे सततं भिन्नदर्शिनाम् ।।

90. The quality of form and shape cannot be appreciated as beautiful or otherwise unless a difference is perceived and grades in shape can be perceived only by those who perceive duality.

भवतीनां स्मयं मत्वा रूपौदार्यगुणोद्भवम् ।
मयेयं दर्शिता तन्वी ततस्तत्समभिच्छ ताम् ।।

91. I have exhibited the lady to your view. You were wonder-struck at the enormous beauty and other quality and which you want to emulate and imbibe.

यस्माम्मदूरोरुद्भूता इयमिन्दीवरेक्षणा ।
उर्वशी नाम कल्याणी भविष्यति ततोऽप्सरा ।।

92. Since this blue-lotus eyed, blessed damsel was born out of my thighs she would be known as Urvasi.

तदियं देवराजाय नीयतां वरवर्णिनी ।
भवत्यस्तेन चास्माकं प्रोषिताः प्रीतिमिच्छता।।

93. Therefore, O Ladies, take this (Urvasi) to Devaraja who sent you all here to win my grace.

वक्तव्यश्च सहस्राक्षः नास्माकं भोगकारणात् ।
तपश्चर्या न चाप्राप्तं फलं प्राप्तमभीप्सितम् ।।

94. Please tell the thousand-eyed that our penance is not for carnal pleasures; there is nothing left to be aspired and whatever to be attained has been achieved by us.

सन्मार्गमस्य जगतः दर्शयिष्यन् करोम्यहम् ।
तपः नरेण सहितः जगतः पालनोद्यतः ।।

95. Along with Nara I am performing penance in order to guide the world on the right path.

यदि कश्चित्तव बाधां करोति त्रिदशेश्वर ।।
तमहं वारयिष्यामि निवृत्तो भव वासव ।।

96. If any body is vexing you, we shall thwart it. O Vasava! be composed and be free from anxiety.

कर्त्तासि चेच्च त्वं बाधामदुष्टस्येह कस्यचित्।
तवापि शस्त्रैः तवहं प्रवर्तयिष्याम्यसंशयः ।।

97. If you happen to oppress an innocent person I shall wage war even against you.

एतज्ज्ञात्वा न सन्तापः त्वया कार्यो हि मां प्रति।
उपकाराय जगतामवतीर्णोऽस्मि वासव ।।

98. You should not nurse any fear on account of me. Realising thus O Vasava! I incarnated on this earth to assist and help all.

या चेयमर्वशी मत्तः, समुद्भूता पुरन्दर ।
त्रेताग्निहेतुभूतेयं पैलं प्राप्य भविष्यति ।।

99. Purandara! this Urvasi who has been brought forth by me shall be capable of assisting in Tretagni when she meets Paila.

इति विष्णुधर्मेषु उर्वशी सम्भवो नाम
द्व्युत्तरशततमोऽध्यायः ।।

HERE ENDS HUNDREDSECOND CHAPTER NAMED URVASISAMBHAVA OR BRINGING FORTH OF URVASI.

VISHNU DHARMA

CHAPTER 103

This chapter is named as the *Visvarupa darsana* or the presentation of cosmic form. The contents of the chapter are akin to those as contained in the Chapter, of Gita. The text as presented is not identical, of course. There is a prayer at the end of the description.

विश्वरूपदर्शनम्

इत्युक्तेऽप्सरसः सर्वाः प्रणिपत्यातिविस्मिताः
ऊचुर्नारायणं देवं तद्दर्शनकुतूहलाः

Having said thus all the nymphs astonished prostrated and told Narayana, the Glowing One; that they are greatly curious to see Him.

उक्तः भगवता योयमुपदेशो हितार्थिनाम्
प्रोक्तः स सर्वो विज्ञातः माहात्म्यं विदितं च ते

Your greatness is known, O Lord! Your statutory advice for the benefit of the people at large has also been known in full.

यत्त्वेतद्भवता प्रोक्तं प्रसन्नेनाव्ययात्मना ।
दर्शितेयं विशालाक्षी दर्शयिष्यामि वै जगत् ॥

What you, the changeless and the pleasing self, has said and shown to this large-eyed one I demonstrate this to the world.

तन्नाथ [246ब] सर्वभावेन प्रपन्नानां जगत्पते
दर्शयात्मानमाखिलं दर्शितेयं यथोर्वशी ॥

O Lord! manifest yourself to those who are fully, dedicated to you by all the means, O master of the world! as you have shown this Urvasi the nymph.

यदि देवापराद्धेषु नास्मासु कुपितं तव ।
समस्तजगतामीश दर्शयात्मानमात्मना ॥

O Lord! If you are not displeased on account of our mistakes and follies then show us yourself through your own instrumentality.

देवदेव उवाच

Lord spoke

पश्यतेहाखिलान् लोकान् मम देहे सुराङ्गनाः ।
मधुमदनमात्मानं यच्चान्यद्द्रष्टुमिच्छसि ॥

O the godly damsels, the worlds and everything else is seen in my body, you can also see the Vasanta, Vernal season, Madana, the Cupid and yourself and all that you want to see.

शौनक उवाच

Saunaka spoke

इत्युक्त्वा भगवान् देवः सदा नारायणो नृप
उच्चैर्जहास स्वनवत् तत्राभूत् निखिलं जगत् ॥

Having said thus, the Lord laughed aloud. The whole world was reverberated with the sounds thus produced.

आदित्या वसवः साध्या विश्वेदेवा महर्षयः
नासत्यदस्रावनिलाः सर्वे सर्वे तथाग्नयः
यक्षगन्धर्वसिद्धाश्च पिशाचाः किन्नरोरगाः
समस्ताप्सरसः विद्यास्सागंवेदास्तदुक्त्यः
मनुष्याः पशवः कीटाः पक्षिणः पादपास्तथा
सरीसृपाश्च ये सूक्ष्माः यच्चान्यज्जीवसंज्ञितं
समुद्राः सकलाः शैलास्सरितः काननानि च
द्वीपान्यशेषाणि तथा नदास्सर्वसरांसि च
नगरग्रामपूर्णा च मेदिनी मेदिनीपते
देवाङ्गनाभिर्देवस्य देहे दृष्टं महात्मनः
नक्षत्रग्रहताराभिः समवेतनभस्तले
ददृशुस्तासु चार्वङ्ग्यः तस्यान्तर्विश्वरूपिणः

The whole cosmos was revealed in the open mouth, the Sun, the Vasus, the Sadhyas the Visvedevas, the great Sages, the twin Asvin brothers, the wind and all the fire, the yaksas, the gandharvas, the Sidhas, the Pisacas , the Kinnaras the Uragas, all the apsaras nymphs all the Vedas with their divisions and other arts, men, animal, insects birds, trees, reptiles and other insects, seas and all the mountains, rivers and all the jungles, all the islands, the whole earth full of cities and villages , the godly damsels, the sky with stars , planets and there in the cosmic form in which beautiful ladies were there.

नोर्ध्वं न तिर्यक् नाधश्च यदन्तस्तस्य दृश्यते
तमनन्तमनादिं च देवताः तुष्टुवुः प्रभुम् ॥

Limits upper or lower or even sideways were not visible. That infinite and beginningless was being pleased by the Gods.

मदनेन समं सर्वाः मधुना च सुराङ्गनाः
ससाध्वसाः भक्तिमताः परं विस्मयमागताः ॥

All the damsels along with cupid and the spring and the ladies felt panicky and bewildered.

Sri D. SATYANARAYANA,

अप्सरस ऊचुः

Nymphs spoke

पश्याम्यनादिं तव देवदेव ।
नान्तं न मध्यमव्याकृतरूपधारम्
परायणं त्वां जगतामनन्तं
नतास्सनारायणमात्मभूतम् ॥

O Lord or Lords! we see unto you the beginningless, the endless and the middle-less; you are the form spread over all the bodies and beings immanent, we bow unto you who is characterised by the nature of the self-spirit.

महीदिवंवायुजलाग्नयःत्वं शब्दादिरूपश्च
परापरात्मनः
त्वतो भवत्युच्युत सर्वमेतदभेदरूपोसि विभो
त्वमेभिः॥

You are the earth, the sky, the wind, waters and fire; you are the sound, the form and you are the higher and the lower. From you O Acyuta, all this springs up and you are identified with these.

दृष्टासि रूपस्य रसस्य वेत्ता
श्रोता च शब्दस्य हरे त्वमेकः
स्पृष्टा भवान् स्पर्शवतोरिवलस्य घ्रातासि गन्धस्य
पृथक्शरीरे

You are perceiver of the Form, the espouser of liquids, the bearer of the sound, O Hari, You are the only one. You are toucher and and are in contact with all the beings and inhaler of smell in all the individual bodies.

सुरेषु सर्वेषु न सोस्ति कश्चिन्मनुष्यलोकेषु न सोस्ति
कश्चित्
पश्वादिवर्गेंच न सोस्ति कश्चि
द्योनांशभूतः तव देव देव ॥

There is none among the gods or men or even among the beasts who is not your heart, O Great God.

ब्रह्माद्युपेन्द्रप्रमुखानि सौम्ये-
ष्विन्द्राग्निरूपाणि च वीर्यवत्सु
रुद्रान्तकारीणि च रौद्रवत्सु
रूपेषु रूपाणि तवोत्तमानि

Among the gentle you are Brahma upendra etc., among the vigourous you are Indra, Agni, among the formidables you are Rudra and among beauties your form is the most beautiful and excellent.

समुद्ररूपं तव वैर्यवत्सु
तेजस्विरूपेषु रविस्तथाग्निः
क्षमाधनेषु क्षिति रूपमग्र्यं
रूपं तवाग्र्यं ववतु वायुः ॥

Among the courageous you are the Sea, among the bright you are the Sun and the Fire. You are the earth the foremost among the enduring and you are the Air the highest form among the powerful.

मनुष्यरूपं तव राजसेषु मूढेषु सर्वेश्वर पादपोसि
दर्पान्वितेष्वच्युत दानवस्त्वं सनकसुजातश्च
विवेकवत्सु

Among the passionate you are human being and O Lord of all among the dull you are a tree, among the arrogant you are a demon and among the discerning you are Sanakasujatiya

रसस्वरूपेण जले स्थितोसि गन्धस्वरूपो भवतो
धरित्र्याम्
दृश्यस्वभावश्च हुताशने त्वं स्पर्शस्वरूपो भगवन्
समीरे ॥

You are water in the essential set of the body and you subsist in th form of smell in the earth and in the fire you are of the nature of visibility and in the wind you are of the nature of touch.

शब्दात्मकं ते नभसि स्वरूपं मन्तव्यरूपो मनसि
प्रभो त्वम्
बोधव्यरूपश्च विभो त्वमेकः सर्वत्र सर्वेश्वर सर्वभूत
॥

In the Firmament you are of the Form of sound and in the mind you are of the nature of thought. O all pervading one ! you alone are of the nature of the object to be known or perceived at all the places, O lord, of all, and all the beings.

यस्यामले नाभिसरोजमध्ये
ब्रह्मा [248अ] णमेतं च हरं भ्रकुट्यां
तत्राश्विनौ कर्णगतौ समस्तान्
अर्वास्थतान् बाहुषु लोकपालान्

This Brahma is produced in whose pure navel - lotus and from the eye brows Hara and the twins Asvines, from ears and all the lokapalas are lodging in his arms.

घ्रोणेनिलं नेत्रगतौ रवीन्दू
जिह्वा च ते नाथ सरस्वतीयम्
पादौ क्षितिं जठरे समस्तान्
लोकान् समस्तान् च विलोकयामः
जंघे वियत् पादकराङ्गुलीषु
पिशाच रक्षोरगसिद्ध संघान् ।
पुसत्वे प्रजानां पतिरोष्ठयुग्मे प्रतिष्ठितास्ते
क्रतवसमस्ताः ॥

We percieve wind in the perception odour, the sun and the moon in youreyes, and O Lord your tongue is Sarasvati, the goddess of learning in your feet we see the earth and in the abdomen we see all the worlds.

In the thighs the sky, the pisacas, the raksas, the Uragas and the crowd of siddhas in the toes of your feet, in the virility your one prajapati and in your pair of lips all the sacrifices are lodged.

सर्वे च वेदा दशनेषु देव दंष्ट्रासु विद्या भवतः
चतस्रः ।
रोमसत्वशेषाः तव देवसंघाः विद्याधराः नाथ
करांघ्रिरेखाः ॥
सांगाससमस्तास्तव देव वेदाः समास्थिता बाहुषु
सिद्धभूताः ।
वराहरूपं धरिणीधृतस्ते नृसिंहरूपश्च
च सटाकरालम् ॥

In your teeth are lodged all the four vedas, the multitude of gods are in the tips of your hair, the Vidyadharas are in your hair and feet and the Vedas with their subsidiary literature are existing in your arms.

You bore the earth in the form of boar and dreadful manes of Narasimha, the man lion, all the Vedas are lodged in thy arms in most efficacious state O Lord.

पश्यामि ते वाजिशिरस्तथोच्चे त्रिविक्रमे यश्च
तवाप्रमेय
अमी समुद्रास्तव देव देहे मेर्वादयः
शैलवरास्तथामी ॥

O horse-headed Lord, I visualise in your body all the seas with their chain of wavelets and mountains beginning with Meru and also all that

one could apprehend whenin the Trivicrama, three adventure stage, O Indefinable.

इमांश्च गंगाप्रमुखाः श्रवन्त्यः द्वीपान्यशेषाणि
वनानि चेश
स्तुवन्ति [248ब] चैते मुनयस्तवेश देहे
स्थितास्त्वन्महिमानमगृ्यरम् ॥

These sages lodged in your body along with the Ganges and other rivers, all the islands, the woods praise your foremost greatness.

त्वामीशितारं जगतामनन्तं यज्ञे समर्चन्ति च
यज्विनोमी
त्वत्तो न सौम्यं जगतीह किञ्चिद् त्वत्तो न रौद्रं च
समस्तमूर्ते

O you are the aggregate of Cosmic totality; you are the ruler of the worlds whom people worship through sacrifices; there is nothing as gentle and mild as you in this world and there is nothing as fierce as you are.

त्वत्तो न शीतं न च केशवोष्णं सर्वस्वरूपातिशयी
त्वमेकः
प्रसीद सर्वेश्वर सर्वभूत सनातनात्मन् परमेश्वरेश ॥

O Kesava there is nothing cold beyond you nor there anything hot you excel among all the forms O Lord of all pervading in all eternal Lord of Lords please.

त्वन्मायया मोहितमानसा मया येत्तेऽपराद्धं तदिदं
क्षमस्व
किं वा परात्मन् तव देव देव त्वं मायया नो हृदये
तथापि ।

My Comprehension is affected because of the maya or the illusion emanating from you. Please excuse me for any misdemeanour that I might have committed under that influence. O the Supreme Lord!I as an uninitiated am unable to know thee, enough you are in our hearts.

पापावशं किं प्रणतार्तिहारिन् मनो हि नो
विह्वलतामुपैति
न तेऽपराध्दैं यदि वापराद्ध-
मस्मामिरुन्मार्गविवर्तनोभिः ॥
तत्क्षाम्यतां सृष्टिकरस्तवैव देवापराद्धं
सृजते विवेकम् ।

Writhing helplessly under the pressure of worldly contortations O remover of agonies, of those who are prostrated to you, O Lord, all the misdemeanours are also created by you from state of control by demerits our minds are languid and low spirited.

नमो नमस्ते गोविन्द नारायण जनार्दन
त्वन्नामस्मरणात्पापं अशेषं नः प्रणश्यतु

O Govind Narayanan Janardana Salutations! Let all the sins be destroyed because of remembering your name.

न[249अ]मो नमस्ते वैकुण्ठ श्रीवत्साङ्क
वृजलोचन ।
त्वन्नामस्मरणात् पापमशेषं नः प्रणश्यतु ॥

Salutations to you O Vaikuntha, Sri Valsanka, Abjalocana having eyes as that of lotus. Let all the sins be removed on account of remembering your name.

वरेण्य यज्ञपुरुष प्रजापालक वामन ।
त्वन्नामस्मरणात्पापमशेषं नः प्रणश्यतु ॥

O excellent Yagna purusa the protector of all the subjects O dwarf all the sin be dissolved remembering your name.

नमोस्तु तेब्जनाभाय प्रजापतिकृते हरे ।
त्वन्नामस्मरणात्पापमशेषं नः प्रणश्यतु ॥

O Hari, the producer of Prajapati who possesses a naval of lotus salutations to you. All our sins be destroyed completely by remembering your name.

संसारार्णवपोताय नमस्तुभ्यमधोक्षज
त्वन्नामस्मरणात्पापमशेषं नः प्रणश्यतु ॥

O Adhoksaja salutations to you who is a ship to the ocean of the world. By remembering your name all our sins be destroyed.

नमः परस्मै श्रीशाय वासुदेवाय वेधसे
स्वेच्छया गुणभोक्त्रे ते सर्गान्तस्थितिकारणे ॥

Salutations to the highest the lord of wealth, Vasudeva Vedha the virtuous and one who enjoys the attributes by his own choices and who is the cause of creation destruction and protection of the world.

उपसंहर विश्वात्मन् रुपमेतत्समंततः ।
वर्धमानं न त्वां दृष्टुं समर्थश्चक्षुसेश्वरम् ॥

You withdraw, O the soul of the world! the expanse of your form which is ever increasing which I can no longerapprehend by my naked eyes.

प्रलयाग्निसहस्रस्य समा दीप्तिस्तवाच्युत ।
प्रभावेन दिशो भूमिः गगनं च समावृतम् ॥

O Acyuta your brilliance is like the Pralaya fire thousand fold and the earth and the heaven along with the directions all are filled up to brim with your splendour.

न विद्मः क्व नु वर्तामो भवान्नैवोपलक्ष्यते ।
सर्वं जगदिहैकस्थं पिण्डितं लक्षयामहे ॥

We do not comprehend our position; you are also not to be located; we feel as if all the world is concentrated at one point.

किं वर्णयामो रूपं ते किं प्रमाणं इदं हरे ।
महात्म्यं किं नु ते देव जिह्वायास्तत्रगोचरम्

What can your form be described or even your extent or even your greatness it is all beyond the scope of the tongue to describe.

वक्त्राणामयुतेनापि बुद्धीनामयुतायुतैः
गुणानां वर्णनं नाथ तव वक्तुं न शक्यते

O Lord your virtues cannot be narrated by millions of mouths or million millions of brains, your attribute cannot be described.

तदेतद्दीर्शतं रूपं प्रसादः परमः कृतः ।
छन्दतो जगतामीश तदेतदुपसंहर ॥

You have rendered a great favour by showing this form of yours O Lord, of the world on request please withdraw the same.

शौनक उवाच

Saunaka spoke

इत्येवं संस्तुतस्ताभिरप्सरोभिर्जनार्दनः ।
दिव्यज्ञानोपपन्नानां तासां प्रत्यक्षमीश्वरः ॥

Janardana thus raised by the nymphs who received the divine knowledge. Thus qualified by the divine flicker the nymphs had the direct perception of the Lord.

विवेश सर्वभूतानि स्वैरंसैर्भूतभावनः ।
तं दृष्ट्वा सर्वभूतेषु लीयमानमधोक्षजम् ॥

The Lord Bhuta bhavana, creator of welfare of the beings, by his sap entered into all the beings as essential life growing energy being Adhoksaja henetrating in all the beings.

विस्मयं परमं जग्मुः समस्ताः देवयोषितः
स च सर्वेश्वरः शैलान् पादपान् सागरान् भुवम् ॥
जलमग्निं तथा वायुं आकाशं च विवेश ह
काले दिक्ष्वथ सर्वात्मा मनुष्यात्मन्यथापि च ॥

All the divine damsels were perpelexed with bewilderment. The great god entered all the mountains trees seas the earth waters fire airspace time, directions and the all penetrating soul even in the souls of human beings.

आत्मरूपः स्थितः स्वेन महिम्ना
भावय जगत् ।
देवदानवरक्षांसि यक्षविद्याधरोरुगान् ॥

In spite of living Himself by His own grandeur He materialised whole world, the devas, the danavas, the raksas, the yaksas, the Vidyadharas, the uragas and others.

मनुष्यपशुकीटादीन् मृगपक्ष्यन्तरिक्षगान्
येऽन्तरिक्षे तथा भूमौ दिवि ये ये जलाश्रयाः ।
[250अ] तान् प्रविश्य स विश्वात्मा
पुनस्तद्रूपमास्थितः
नरेण सार्द्धं यस्ताभिः दृष्टपूर्वमरिंदम ।

The human beings, the tethered animals, the insects, the wild animals, the birds and the eaves, those that live in the eternal regions on the earth over the heavenly regions or in the waters. You enter into them all and materialise thyself in their forms O killer of the enemies you have been visualisedinthis form assisted by Nara by all these nymphs.

ताः परं विस्मयं गत्वा सर्वाःत्रिदशयोषितः
प्रणेमुः साध्वसं पाण्डुवदनाः नृपसत्तम ॥

All the divine dames were nonplussed greatly O king! in great panic they with their faces colourless prostrated.

नारायणोपि भगवानाह ताः त्रिदशांगनाः ।
नीयतामूर्वशी भद्रा यत्रास्ते त्रिदशेश्वरः ॥

Narayana, the Lord, told the divine ladies, to conduct Urvasi, the excellent, into the audience of Tridasesura the lord of gods.

भवतीनां हिताथार्य सर्वभूतेष्वसाविति ।
ज्ञानमुत्पादितं भूयो लयं भूतेषु कुर्वता ॥

For your benefit He has ignited knowledge to all the human beings while engaged in the act of dissolution.

तद्गच्छत समस्तोयं भूतग्रामो मदंशकः
अहमाप्यात्मभूतस्य वासुदेवस्ययोगिनः ॥

Let all this then the totality of the aggregate of the material matter purported to be my fraction including myself who is a part of great Yogi Vasudeva.

यस्मात्परतरं नास्ति योनन्तः परिपच्यते
तमजं सर्वभूतेशं जानीत परमं पदम् ।

One who is the extreme end of the limitless and wherein the developing worlds form intermittently to him who is unborn, you know as the highest station.

अहं भवत्यो देवाश्च मनुष्याः पशवश्च ये
एतत्सर्वमनन्तस्य देवेदेवस्य विस्मृतिः

I, You, the Gods, the human beings the animals and all the visible material world are constituents of the infinite Lord.

एतज्ज्ञात्वा समं सर्गं सदेवासुरमानुषम् ।
सपश्वादिगणं चैव द्रष्टव्यं त्रिदशांगनाः ॥

Knowing all this in details about the creation including gods, demons human beings and the classes of animals O divine ladies you have to endeavour to comprehend.

शौनक उवाच

Saunaka spoke

इत्युक्तास्तेन देवेन समस्तास्ताः सुरस्त्रियः
प्रणम्य तौ समदनाः सवसन्ताश्च पार्थिव
आदाय चोर्वशीं भूयो देवराजमुपागताः
आचख्युः च यथावृत्तं देवराजाय तत्तथा ।

O king having been told so the divinely damsels in company with the spring and cupid offered salutations and then escorting Urvasi they all again approached Indra the King of gods and narrated to him all that had taken place.

परमस्मादपि महद्भूयं यत्कथितं तव
जन्मादिभावरहितं तद्विष्णोः परमं पदम्

This is the highest place of Viṣṇu as narrated in respect to you as the higher than the highest and without the constrains of birth etc.,

संक्षेपेण च भूपाल श्रूयतां यद्वादामि ते
यन्मनाः पुरुष कृत्वा परं निर्वाणमृच्छति ॥

Listen in essence O king what I now tell the secret which makes a being identified with Him in whom he concentrates and finally obtains emancipation.

सर्वं विष्णुस्समस्तो हि भावाभावौ च तन्मयौ
सदसत् सर्वमीशेष वासुदेवः परं पदम् ॥

Every phenomenon is Viṣṇu all the positive and negative entities are but his form, all the existent and the non–existent is completely Vasudeva, the highest point for any itinerary.

भवजलधिगतानां द्वन्द्ववाताहतानां
सुतदुहित्र कलत्र त्राणभारार्दितानाम्
विषमविषयतोये मज्जतां मानवानां
भवति शरणमेको विष्णुपोतो नाराणाम्
इति विष्णुधर्मे उर्वशीसंभवे विश्वरुपदर्शनो नाम
त्र्यधिकशततमोध्यायः

There is only one refuge named Viṣṇu/ship for those who are sinking in the great seas of the world, being lashed by the high winds of opposites and oppressed by the heavy weight of the responsibility of protecting and bringing up of the sons, daughters and wife and drowning the high seas of the worldly pleasures. Here ends the one hundred and third chapter named Visvarupa Darshana presenting cosmic form in the chapter called Urvasi Sambha or birth of Urvasi.

I, O Gudakeśa, am the Self, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings . . . *Bhagavad-Gitā*